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PRICE 50 CENTS.

SUNDAY SCHOOL TEACHING

THE SIMPLE ELEMENTS OF

CHILD-STUDY AND RELIGIOUS PEDAGOGY

IN POPULAR AND INTERESTING FORM. COMPILED FROM LEADING EDUCATORS. TOGETHER WITH SOME GRATUITOUS ADVICE ON

SUNDAY SCHOOL MANAGEMENT

BY

THE REV. WILLIAM WALTER SMITH, M. A., M. D.

SECRETARY OF THE SUNDAY SCHOOL COMMISSION, DIOCESE OF NEW YORK
GRADUATE STUDENT IN TEACHERS' COLLEGE,
COLUMBIA UNIVERSITY

SECOND EDITION—REVISED AND ENLARGED.

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FOREWORD AND ACKNOWLEDGMENT.

This book is simply a Compilation, combining the gist, the kernel, the meat, from some twenty or thirty books, some of them large and expensive volumes, utterly out of the range of acquisition of most Sunday School Teachers, who usually are not overburdened with superfluous wealth to purchase books. There is no attempt at originality, save in method of compilation, and the arrangement of material.

Moreover the book has been compiled most hastily, the work of one summer, born out of the crying demand on all sides for some manual of reasonable cost and sufficient condensation for Teacher-training. The teacher of to-day has neither opportunity, time, nor patience to wade through voluminous tomes. This is an attempt to gather under one cover all that the Sunday School Teacher needs to know. Once having mastered this book, the rest (and the main part) is practice.

Chief indebtedness for source material is hereby acknowledged to James' *Talks with Teachers*, Hervey's *Picture Work* and S. S. Commission Question Series, Road's *Teacher Training*, Fitch's *Art of Teaching*, McMurry's *Recitations*, Coler's *Character Building*, and other books, credited under quotations, to which minor references are made.

PREFACE TO SECOND EDITION.

The surprising demand which has met the First Edition of this little Manual has exhausted it within less than a year. A new one is now being issued. Advantage has been taken of this, therefore, to correct errors inadvertently overlooked in the first edition, and to add certain material which experience in training large classes of teachers with this manual as a handbook has suggested as a necessary enlargement.

In the Appendix, the important Chapter on Religious Art, originally omitted for condensation, has been restored. Suggestions of value in the improvement of subsequent editions will be gladly welcomed by the author.

See House, New York, August 19th, 1904.

NOTE.

PURPOSE, AIM, AND METHOD.

Purpose and Aim. We have sought to cover the most salient points of educational value, from the research and advice of many leading secular educators, that would be embodied in the consideration of

I. The WHY of Teaching—The Scope and Aim.

II. The WHO of Teaching—The Teacher, Character, and Training.

III. The WHOM of Teaching—The Child, Mental Growth, Child-Study, etc.

IV. The WHEREWITHAL of Teaching—The Lesson and its Preparation.

V. The HOW of Teaching—The Class, its Method of Recitation and Instruction.

VI. The WHERE of Teaching—The School and its Organization.

VII. The WHAT of Teaching—The Curriculum and Text Books.

Briefly stated in three terms, we cover—

I. Educational Psychology, or Religious Pedagogy.

II. Genetic Psychology, or Child-Study.

III. Business Method, or Sunday School Organization.

Method. We cover one or more Topics in a Reading Chapter, complete in itself; but not fully illustrated, simply condensed.

We carefully give the Sources and References, for verification and enlargement.

We include Suggested Readings and Discussions, necessary for the teacher who wants to be trained thoroughly, and imperative to the Conductor of a Teachers' Normal or Training Class, which *should* constitute one of the Adult Grades in every large Sunday School.

We append a short List of Questions for Thought and Discussion at the close of each chapter, not to be indifferently omitted, even by the private teacher, but worked up from the text and collateral reading. In Normal Classes, they will form the basis of Class Recitation Drill.

A Word of Caution is imperative regarding Technical Terms, Strange Words, etc., in this Manual. While we have endeavored to be simple and attractive in style, and "popular" in verbage; yet it is impossible to deal with such a subject without using new and peculiar words, since these are the only terms that are exact and significant. We insist that the only way for the average teacher, even well-educated in general lines, to make proper use of the material here, is to have a Dictionary on hand, and not to fail to hunt up each unknown word. The frequent use of the new expression will soon fix its meaning in mind. An Educational "Vocabulary" will speedily be acquired, such as will prove of inestimable value in later reading of books on Education and Child-Study. The First Year Medical Student always carries a pocket Medical Dictionary in his right hand, while he turns the leaves of his Anatomy with his left.

CONTENTS.

PART I.—THE SCOPE AND AIM OF RELIGIOUS INSTRUCTION.	
The WHY of Teaching.	
Chapter I.—The Purpose of Education	11
The Educational Aim of the Sunday School—Man's Five-fold Educational Inheritance—The Factors in Education—Definition of Education—The Needful Ideal of Education.	
PART II.—THE TEACHER, HIS CHARACTER AND TRAINING.	
The WHO of Teaching.	
Chapter II.—The Teacher's Work	16
The Teacher and the Child—The Teacher, his Neces- sary Qualifications.	
PART III.—THE CHILD AND CHILD-STUDY.	
The WHOM of Teaching.	
Chapter III.—The Nature of the Child	21
Knowing the Child—Infancy and Education—The New-born Child—The Symbolic Period—Diagram of Developmental Factors.	
Chapter IV.—The Mental Development of the Child . .	27
Self-Activity—"The Stream of Consciousness"— Thinking—Ideas, their Acquisition and Association— Apperception and Perception.	
Chapter V.—Mental Development (continued)	32
Instincts, Native and Acquired Reactions—Habit.	
Chapter VI.—Mental Development (continued)	37
Attention and Interest—Memory—Will.	
Chapter VII.—The Stages of Development	41
Divisions of Mental Growth—I. The Primary Age, Traits and Characteristics—II. Later Childhood, Characteristics.	
Chapter VIII.—The Stages of Development (continued)	48
III. Youth, Early Adolescence—Characteristics in Detail—Storm and Stress—The Psychology of "Con- version"—Stages of Adolescence.	

- Chapter IX.—The Stages of Development (continued)** - 55
 IV. Later Adolescence—V. Adult Age—Relation of Mind and Body—Types of Children—Comparison of the Stages—Temperament and Character.

PART IV.—THE LESSON AND ITS PREPARATION.
The WHEREWITHAL of Teaching.

- Chapter X.—How to Prepare the Lesson** - - - - - 62
 The Laws of Study—Dr. Hervey's Suggestions for Study—Details for Definite Preparation—The Use of Types in Teaching.

PART V.—THE CLASS—METHOD OF RECITATION - -
The How of Teaching.

- Chapter XI.—How to Conduct the Recitation** - - - - 72
 How to Keep Order—Difference between Securing and Maintaining Order—Agencies for Securing and Keeping Order—Coercive, Executive, and Incentive Agencies—The Best Motives to Employ.
- Chapter XII.—The Proper and Improper Uses of Interest** 79
 How Interest may be Secured—Two Kinds of Interest—Prof. McMurtry on Interest—Dr. Dewey's View—A Child's Interests—Some Helpful Suggestions.
- Chapter XIII.—The Art of Securing Attention** - - - - 83
 How to hold Attention—Kinds of Attention—Laws of Voluntary Attention—How *not* to get Attention—Principles Involved—Methods for Attention-holding—Native Variation in Attention-power.—Fatigue.
- Chapter XIV.—How to Build up Knowledge** - - - - 87
 The "Point of Contact"—The "Plane of Experience"—How Much Children Know—Words, as Vehicles of Thought—How to graft the Known to the Unknown.
- Chapter XV.—The Art of Questioning** - - - - - 92
 Uses of Questions—The Effects of a Question—Method of Sunday School Questioning—Kinds of Questions—How to Learn to Question—Character of Good Questions—Two General Characteristics of Questions.
- Chapter XVI.—How to Use Stories and Illustrations** - - 98
 The Purpose of Stories in Class-Work—To What Does Illustration Appeal?—Dangers in Illustration—Characteristics of Good Illustrations—Points in Story-Telling—Dr. Hervey's Brief Rules—How to Learn to be Picturesque—Verbal Bible Illustrations—Other Illustrative Methods—Types of Pictures.

Chapter XVII.—Memory and its Training - - - - -	107
What Kind of Memory is Desired—Chief Laws of Memory—How to Train the Memory—How best to Memorize—Forgetting—Memoriter Work—Question-and-Answer Books—The Catechism—Understanding Memoriter Work.	
Chapter XVIII.—The Inculcation and Training of Habits - - - - -	116
Habit-forming—Habit the End of All School Work—Rules for Habit-forming—The “Doing” Side of the Sunday School—Cultivation of “Doing.”	
Chapter XIX.—The Will in Sunday School Teaching - - - - -	122
Moral Training is Will-Training—The Training of Will—The Training of Judgment.	
Chapter XX.—Proper Recitation Balance - - - - -	127
Balancing Recitation with Instruction—Instruction Recitation—How to gain Equipose.	

PART VI.—THE SCHOOL AND ITS ORGANIZATION.

The WHERE of Teaching.

Chapter XXI.—The Scope of the Sunday School - - - - -	131
What the Sunday School is and is not—The Possibilities of the Sunday School—The Organization of the Sunday School—Special Days and their Meaning in the Course.	
Chapter XXII.—The Plan of the Sunday School - - - - -	139
Time and Place, Reasons and Advice—Departments of the Sunday School, Conduct and Method—(a) Cradle Roll; (b) Infant School; (c) Primary School; (d) Main School; (e) Advanced School; (f) Post-graduate School; (g) Home Department; (h) Teachers’ Meetings.	
Chapter XXIII.—The Business Side, Suggestions - - - - -	148
Officers, Number and Kind—1, The Superintendent, Lay or Clerical, Which?—2, The Secretaries, How to Aid, Not Hinder—3, The Treasurer—4, The Librarian, and Sunday School Library Systems—5, The Grading Teacher, a New Plan—6, The Examination Committee—Use of Rewards and Incentives.	

PART VII.—THE CURRICULUM AND TEXT-BOOKS.

The WHAT of Teaching.

Chapter XXIV.—Grading the Sunday School - - - - -	154
What Grading is <i>Not</i> —What Grading <i>Is</i> —Subjects Suggested for Study in Sunday School—Arrangement of Subject-Matter.	
Chapter XXV.—Systems of Lessons and Text-Books - - - - -	157
History of Various Modern Lesson Systems—The Heuristic Method of To-day—Uniformity of Systems.	
Appendix—Religious Art - - - - -	161

SUNDAY SCHOOL TEACHING

CHAPTER I.

THE PURPOSE OF EDUCATION.

SUGGESTED READINGS.

The Child and the Bible, Hubbell, pp. 7-11; The Meaning of Education, Butler, pp. 3-34; The Foundations of Education, Seeley, pp. 172-182; Psychologic Foundations of Education, Harris, pp. 264-270; Entering on Life, Geikie, pp. 1-26; Education and the Higher Life, Spalding; Conduct as a Fine Art, Gilman, pp. 1-20; Educational Aims and Values, Hannus, pp. 5-20; Talks to Teachers, James, pp. 29-32; A New Life in Education, Durrell, chap. II.; Education and Life, Baker, pp. 2-18; Education, Spencer, pp. 1-37, 119-120; Foundation Principles, Moore, pp. 9-18; Destiny of Man, Fiske, pp. 35-76; Culture and Religion, Shairp.

What is the Educational Aim of the Sunday School?

The Purpose or Aim of the Sunday School is the same aim as that of all Education; only looked at from a religious standpoint. The Aim of Education has been variously stated. Some have considered that Education was for "Information only"; others that it was for "Power"; still others have regarded Education as only of value to secure "Good Character."

It makes a momentous difference just what point-of-view one takes in emphasizing special lines of study. If Information merely be the goal desired, then special stress must be laid on an encyclopaedic equipment of facts and general data, useful for reference along many lines. If

“Power” be sought for, then the “doing side” must be emphasized, and a general enlargement of the narrow range of “Information” be adopted. Thus we see that our Aim is of great consequence. Primarily it is the WHY of Teaching; but secondarily it directly affects the Material, or the WHAT of Teaching.

Man's Five-fold Educational Inheritance.

President Butler has divided Man's Educational Needs into (1) His Scientific Inheritance, by which he means the widest erudition of the Knowledge of Nature and of Scientific Development; to which dry Mathematics are but the lower rungs of the ladder. (2) His Historical Inheritance of Literature and Biography, the broad, wide vision, that looks down through the Vista of the Past, to which the study of Language is but the key of interpretation. (3) His Political Inheritance, those institutional factors which have influenced his place in the great family of nations. It is the vast element of civilization and of society under which we act. (4) His Æsthetic or Artistic Inheritance, that feeling for the sublime, the picturesque, the beautiful, which is so akin to the deepest religious life. (5) His Religious nature, which seeks a response to those high spiritual ideals, which the teacher is to satisfy, by lofty example and noble precept.

The Factors or Means.

The factors or means by which a child is educated according to its five-fold needs are: (1) The Family, which by example and precept is extremely potent, and where the intimacy of contact is powerful in determining imitation. (2) The School, which is chiefly of intellectual value. (3) His Business Life, leading him into habits of system and method. (4) Society, where manners and etiquette, touching social relationship and intercourse are

bred as second nature. (5) The Church and Religious Education, dealing more especially with moral knowledge.

Definition of Education.

Someone has given a good working definition of Religious Education, in the statement that the "Purpose of Religious Education is to build up a Character, efficient for the best," a *Character*—i.e., deep, abiding principles: *Efficient*—i.e., not inert, lackadaisical, useless for action; but alive; doing good, not bad; for our fellowmen, not merely for ourselves; for the uplift and betterment of the world, not for its destruction and injury; *for the best*, that is, looking towards the highest and loftiest ideals, not content with the good merely; not seeking to be commonplace and mediocre; but to reach the noblest aspirations in the evolution of one's life.

Another Definition.

We may also state it in another way, as "the harmonious evolution or culture of the Social, Moral, and Spiritual Natures of the Child."

1. *Social Education* constitutes our close relationship and fellowship in Society. This means the cultivation of friendship, sympathy, love, courtesy, etc.

2. *Moral Education* concerns matters of Conscience, not necessarily of a religious origin, but dealing with general conduct. Unfortunately, we often find high moral qualities in irreligious persons, those who do not go to Church, nor pray, nor, in some cases, even believe in God or in spiritual things. There are men, pillars in the Church, most punctilious in religious duties, who are regardless of honesty or truth or justice or uprightness. It is the contrast between doing and thinking; between works and faith; between knowing what is right and conscientiously carrying out that knowledge.

3. *Spiritual Education* brings us to intimate relationship and communion with the higher, spiritual Powers above us. It deals with faith and worship. All phases of these three natures are to be fully cultivated in harmony, bringing into fullest development our spiritual Self.

An Ideal of Education Needful for Good Work.

Every Teacher must have some definite ideal before he begins the work of religious education; otherwise he works to no purpose. Professor Page has used the illustration of the sculptor, freeing the exquisite statue from the uncarved block of marble, an image standing out clear and life-like before ever he touches the block with his chisel. Knowing beforehand precisely what he wants, he directs each stroke with consummate skill, making no mistakes, pruning off no chips that might mar his finished work. But the pseudo-artist, the bungler, cuts where he should not, and leaves many a rough protuberance of unsightly deformity. The one sees his ideal of beauty before it is liberated from the stone. The other only knows perfection when it is presented to him, having no conception to guide him in its production. The Sunday School Teacher who sets to work to produce a fully developed Character, will watch every opportunity of right influence, or right teaching, or right subject-matter, or right method, bringing to his aid all the correlated secular and home influences, which will assist in developing right principles in the child's social, moral, and spiritual natures.

Other Definitions of Education.

Two other definitions of Education, along these same broad lines, have been given, the one in Webster's Dictionary, and the other by Dr. Wickersham. "Education implies not so much the communication of knowledge, as the

discipline of the intellect, the establishment of the principles, and the regulation of the heart." Here we have a practical division into the old trinity, Intellect, Feelings, and Will. The second definition reads: "Education is the process of developing or drawing out the faculties of the individual man, and training for the various functions of life." In this case stress is laid upon the aspects of evolution and exercise.

"Ideals are slowly broadening,
As the Wheel of Time rolls on:
Men's views are surely widening:
Rich fruit has History borne.

"The widest scope of Learning,
The broadest Culture-aim
Is the goal for which we're striving,
And which the School would claim."
—Wm. Walter Smith.

QUESTIONS FOR THOUGHT AND DISCUSSION.

(SUGGESTED BY PROF. HUBBELL.)

1. What Aim would you set for Sunday School Teaching? For Education?
2. Name the Essentials of a Character "efficient for good."
3. "Education is self-evolution"—Explain.
4. Why is it that some religious persons are very unpleasant in their own homes?
5. When you give a Sunday School Lesson, are you meeting a need of the child's nature? Does he think so? Why or why not?

CHAPTER II.

THE TEACHER'S WORK.

SUGGESTED READINGS.

The Theory and Practice of Teaching, Thring, chap. X.; Teaching and Teachers, Trumbull, pp. 352-377; A New Life in Education, chap. IX.; Sunday School Science, Holmes, pp. 22-27; Unconscious Tuition, Huntington; Character Building, Coler, Preface to p. 34; Talks with Teachers, Mayo, pp. 19-21; The Theory and Practice of Teaching, Page, pp. 36-65; Foundation Principles of Education, Moore, 18-24; The Making of Character, MacCoun, chaps. III.-IX.; Education and the Higher Life, Spalding.

The Teacher and the Child.

In all teaching there are two factors to be dealt with: (1) Teacher. (2) Child. We need to consider both very carefully. The study of the Teacher deals generally with the principles of teaching, the so-called "Pedagogy," or Educational Psychology. The study of the Child takes in the simpler elements of "Child Study" and the working application of Child-Psychology. The study of neither Teacher nor Child need be either unattractive nor difficult.

The Teacher.

Thring has given a fine definition of the Teacher as "One who has Liberty enough, and Time enough, and Heart enough, and Head enough to be a Master in the Kingdom of Life."

Look at the former part of this definition and apply it to yourself: *Liberty enough*—there is the freedom to teach what one believes; *Time enough*—there is the opportunity sufficient for proper study and preparation, for a personal acquaintance with the children by frequent calling

upon them in their own homes; *Heart enough*—there is the personal element of sympathy and love, without which no teacher can be a success; *Head enough*—there is the wide collateral study, beyond the paltry preparation of the individual lesson of the day.

Are there no other necessary qualifications for a good Teacher? Yes, many; but especially the following:

Earnestness and Consecration. This means a deep and real devotion to the spiritual ideals and principles of the Ministry of Teaching, such as should be the vital and basal power of a “Master in the Kingdom of Life.” It betokens devotion to God, to our fellows in the persons of the children whom we teach, and to our work and its duties.

Personality. Such is what Bishop Huntington emphasizes in his trenchant booklet on “Unconscious Tuition,” which should be thoroughly studied by every Teacher who hopes to do helpful work. It is not what we *say* and *teach*; but what we *are*, that counts in the long run with children. Few teachers appreciate our Nervous Temperament which telegraphs our inward mental changes to the outward world. The play of the Face, the tone of the Voice, the posture of the Head and Body, the Walk or Gait, the Manners and Mannerisms, the Etiquettè, the Dress, the Personal Habits are indications to the pupils of what we are and think. We may smile ever so sweetly; but the frown on the forehead and the nervous, hurried motions show our ruffled and unpeaceful mind.

Other Qualities. Several other characteristics are needed, not so much moral, as pertaining to habits of thought and method, such as Tact, Insight, Judgment, and Philanthropy, which sets the example of good deeds and kindness.

Several other Qualities are: Alertness, Personal Magnetism, Insight, Fondness for Children, and Common Sense.

Alertness is but Mental Readiness due to a fund of Knowledge and Related Knowledge, bearing upon the subject taught. Knowledge is acquired, thought over, compared with previous knowledge, made a part of one's self, and so forms a stock of digested learning, readily and quickly drawn upon when needed for teaching. Practice in speaking rapidly and in giving quick answers to questions will aid in the development of this alertness.

Personal Magnetism. This is part of our Unconscious Tuition, or Personality, caused by posture, voice, dress, manner, clearness of eye, assuredness, etiquette, self-confidence, self-control, winsomeness, etc.

Insight. This is really sympathy, mental diagnosis, quick observation and weighing of certain signs that indicate character in the Child observed; watching his modes, expressions, attitude, and other, often obscure signs. People brought up in large families, in active and varied surroundings have this power naturally. The only rules are therefore (a) being with children, (b) making sympathy a purpose in life, (c) trial and error, or guessing and learning by mistakes.

Fondness for Children. Liking children is an emotional condition that can be easily cultivated. Act as if you like them, and you will soon grow to like them.

Common Sense. In spite of popular opinion, Dr. Thorndike analyzes this into simple elements. It is not a quality *per se*, as most persons suppose. Analyzed, it appears as (a) absence of queer, bizarre ideas. Any eccentricity or habit out of the usual order in a teacher is noted and set down to a lack of Common Sense; (b) ab-

sence of Sentimentality; (c) absence of a doctrinaire temper or assertiveness, which is so often a habit in the teaching profession. It starts with a good idea, and injures its own course by pushing it too far to the exclusion or unfair balancing of other equally good ideas; (d) presence of a Sense of Humor, that works more for unruffled temper than any other one point. It turns discomforts aside, and cheers the dull, routine work, so full of disappointments and mistakes; (e) presence of Self-Criticism, which sizes one's self up; and, by comparison with the usual run of people, eliminates peculiarities of habit; (f) presence of the "Golden Mean." The "Golden Mean" cannot be justified logically nor morally; yet all are agreed that it is the wisest course in everything. Even excellencies may be overdone. Keep a little behind the leaders and a little ahead of the mediocrity, which will make us better proportioned, since the majority of mankind are mediocre.

Ever realize that (1) intercourse with men in a wide sphere of life and society will give more Common Sense than anything else, (2) that we should abandon hobbies and pet notions, by which we differ from the generality of men. Think and act for the most part as the rest of your fellows do. (3) Avoid fussiness, nervousness, and worry. Economize life-work and energy. Adopt the policy of doing the best you can (only be sure it *is* the best, and not a piece of "Shirk-Work") and leave the results to God. (4) Try to escape narrowness, the pet vice of all teachers. This is the result of semi-pedantry and semi-timidity, that shies at meeting new things, new problems, new persons. Humanize yourself at every step, gaining the widest possible amount of efficiency and experience along the most varied lines.

Teaching is both an Art and a Science.

Professor Reigart has shown us in one of his Lectures that Teaching, all Teaching, partakes of the characteristics of both an Art and a Science: an Art in that it is creative, not the creation of material form; but the revelation of the spiritual self through material means; the self-realization of the child, awakening to his highest possibilities, aspiring to ideals, not models; impersonal, in that the teacher is lost sight of in his product, the new child-life. It is a Science, in that it is based on Rules, Principles, Laws, and Method, the Science of Pedagogy.

The Sunday School Teacher has far better material to work on than has the Painter or the Sculptor or the Musician. The Music leaves no visible impression on the world, and save for its inspiration, accomplishes no results, beyond present temporal pleasure. The Painting may appear more material than Music, but it is lifeless still. It cannot talk, nor move, nor act. The Statue has what the Painting has not, dimensions of form, and a close resemblance, it may be, to reality. Yet it, too, is dumb and actionless. But the Art of the Teacher deals with the plastic material of Human Nature, the living, speaking, acting, moving, Human Being, the noblest creation of God, living unto all eternity in the image of the Divine Master.

QUESTIONS FOR THOUGHT AND DISCUSSION.

(SUGGESTED BY PROF. HUBBELL.)

1. What is a teacher's work?
2. What are the chief characteristics of a good teacher—(a) of manner; (b) of education; (c) of character?
3. What is meant by "personality" in the teacher? May this be cultivated?
4. What do you consider your greatest danger in teaching? What your chief fault?
5. How does the profession of teaching compare with that of physician, lawyer, artist, carpenter, or musician?

CHAPTER III.

THE NATURE OF THE CHILD.

SUGGESTED READINGS.

Psychologic Foundations of Education, Harris, chap. III.; The Child and the Bible, Hubbell, chap. IV.; The Meaning of Education, Butler, pp. 3-20; The Excursions of an Evolutionist, Fiske, pp. 306-319; The Destiny of Man, Fiske, pp. 35-76; Sunday School Science, Holmes, pp. 17-20; Foundations of Education, Moore, pp. 33-49; Teacher Training, Roads, pp. 17-18; The Mind of a Child, Richmond, chaps. I. and II.; Foundations of Education, Harris, pp. 295-321; The Teacher, the Child, and the Book, Schauffler, p. 141, p. 153; Pedagogical Seminary Mag., 1894, Vol. III., pp. 363, ff.; First Three Years of Childhood, Perez.

The Study of the Child.

In the life of every plant, of every lower animal, and of man there are two things which go to make up his Character: (1) The individual himself, that is his hereditary constitution and tendencies; and (2) His environment or surroundings, of which Education is one, the others being the home, society, business, and all other influences in the world around him, such as climate, health, etc.

Heredity versus Environment.

Some people think that Heredity or Natural Character is more important than the Personal Training of the Child and his Environment. How is the Child affected by Environment? A stone is not affected unless it be frangible and so broken into pieces. But a Child is different from a stone. It is not only affected by its Environment, but it reacts upon it and alters its action according to impressions received from its Environment. It is sensitive, receptive, responsive. If there is no *reaction*, there is no Education.

U. S. Commissioner Harris, in his "Psychologic Foundations of Education," has pointed out this fundamental principle of Education, and calls it self-activity; of which we shall speak more fully further on. It used to be considered that the Child *absorbed* teaching. Locke spoke of the Child's mind as though it were a blank paper upon which we could write. Others pictured it as the "pouring in" of information and facts. It is rather the "drawing out" if we contrast it with the old "Information." Better still, it is taking hold of the Hereditary impulses and activities with which the intense Child is already fairly bubbling over, and turning, and training, and educating these activities in the right direction. The difference between the old education and the new consists largely in the fact that the old education attempted to interest the Child in those things that he would use thirty years hence; while the new Education believes that his interests will be best met by exercising his Mental and Physical powers upon those things which meet his needs of to-day.

Infancy and Education.

Both Professor Hill and President Butler have pointed out the significance of infancy. Says the former: "The lower animals are born with an almost complete adaptation for the performance of their life functions. The colt stands when only a few hours old. At the age of three, he can do almost all he can ever do in his life-time. It is not so with a human infant. For years, it is absolutely dependent upon others for the continuance of its existence. No living creature is more ignorant, more defenceless, more entirely at the mercy of beings other than itself. Destined for the higher attainments of intelligence, the infant possesses the least automatic adaptation to the conditions of life. Everything

has to be learned from the beginning. Instinct is at the minimum; intellect, undeveloped, but potential, is at the maximum. Almost everything done by the child is done by conscious physical reaction, not mechanically." And President Butler has added: "The meaning of the period of helplessness or infancy, lies, as I see it, at the bottom of any scientific and philosophical understanding of the part played by education in human life. Infancy is a period of plasticity; it is a period of adjustment; it is a period of fitting the organism to its environments: first, physical adjustment, and then adjustment on a far larger and broader scale."

The New-Born Child.

Caswell Ellis, Fellow in Psychology of Clark University, calls attention to the significant fact that for some time after birth, the child cannot see, hear, feel, properly smell, or taste. He is not conscious of his own existence, of acts which are reflex for the first week. There is innate in him, though latent, impulses or instincts, dormant, gradually unfolding and developing into activity; not all at once, but in different stages and periods of life.

The hereditary traits of character, which will be the foundation bases of his life, which it is the function of education to train and exercise and which, when thus affected and developed, so it may be absorbed, or diminished, by his environment, will result in the adult man.

These Hereditary traits, while never transmitting disease or absolute mental or moral habits, unquestionably supply impulses, tendencies, capacities, desires, predispositions. The father's sin is indeed visited upon his Child, alas! too far beyond the fourth generation. Fortunately, good traits as well as bad ones, come down to posterity through Heredity or so-called "Atavism."

For the first four years of the Child's life, family education is his chief environment. Even before he can speak, his Will has begun to assert itself in action. He is a creature of imitation and tries to reproduce all that he sees others do around him.

During the first year he has learned to hold up his head, to see, to smell, to taste, to know sounds and colors, and to know individuality of objects, he can also creep and crawl. In his second year, he has learned to stand and walk, to speak some words and to understand the meaning of a great many more.

An act is educative when it is learned, and then only. After it has become a habit it is a second nature, and is no longer educative. The more man is educated the more does he become "a bundle of habits."

In the third and fourth years, the Child, having learned to speak, is constantly asking questions, gaining information as the result of older people's observations.

The imitative faculty, which is so strong in the Child, has the form of self-activity that strives to emancipate *Self* from its natural impulses and heredity, by assimilating the results of the experiences of others. Only souls can imitate, and the lower we go from man, the less we see of imitation. It is the first step, the lowest phase, in the evolution and development of spiritual achievements. With language and imitation begin the Child's contemplation of Ideals, seeing the real with the possibilities of the ideal being realized.

The full life of Ideals does not appear until puberty commences; but its germ is here.

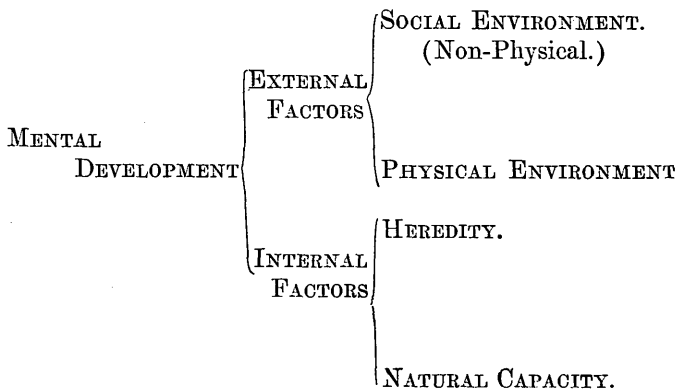
Seeing possibilities, a Child's will-power rapidly develops, and he begins to create a new realization, that is to actualize his motives, his desires: to change existing conditions into the recognized possibilities or ideals. Until

the purpose, or end, or possibility is seen, blind instincts cannot develop into will-power. The recognition of Self as causative or creative is "self-consciousness"—the realization of one's own individuality.

The Symbolic Period.

"The period of infancy" is especially the symbolic stage, not so much analytic, seeing the difference, as synthetic, seeing similarities and identities. So arise the plays of children, their love of personification, of fairy tales, of poetry, and of Mythology. Kindergarten instruction thus reaches the Child, through its concrete books, its interpretation of symbols, its play elements, its games, and occupations, and songs.

We might represent the factors at work in the development of the Child's character as Dr. Butler does, by the diagram, thus:



Ennis Richmond says: "The curious habit we have fallen into of allowing ourselves to think that real education cannot begin in a child till it is, say, six or eight

years old, presents the child to us at that age in such a retrograde condition that we have to begin our education by eliminating certain faults—laziness, bad temper, greediness, as more usual ones; lying, dishonesty, cruelty, as more advanced ones. If from absolute infancy the child was never allowed to gain anything by crying (a child's way of showing temper) his temper would be under control before he left infancy behind him, and it is impossible to over-value the advantage this would be at the start of a child's career." (There is much more similar advice found in his book, noted under Readings.)

As Dr. Schauffler puts it:

"The Sunday School Teacher has the plastic material of human nature on which to work. The very finest work of God, so far as we know it, is a human being. Far above all color or form, this stands, for it is living, and can be made a most glorious thing, that shall shine to all eternity in the very image of the Master himself. What comparison can be made between the finest painting of a Messonier, or the noblest work of a Michael Angelo, and a child that sits in front of you? This one is in the image of God, and though that image be marred by sin, ours is to restore that image, and make it again perfect. Did you ever think of it in that way before? If not, then try hereafter to realize the magnificence of the material that you are called upon to mould. Never again let yourself think of your scholars in the old and dead way, but remember that of all the material that God ever gave to human workman, yours is the very best."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Why is it at all needful to study child-nature?
2. What is the significance of Infancy?
3. How does it affect the process of Education?
4. Is Infancy becoming lengthened?
5. What are the factors concerned in character-formation? Explain. Give concrete examples of the influence of each in your life.

CHAPTER IV.

THE MENTAL DEVELOPMENT OF THE CHILD.

SUGGESTED READINGS.

SELF ACTIVITY: Meaning of Education, Butler, pp. 43-47; The Child and the Bible, Hubbell, pp. 20-21; Psychologic Foundations of Education, Harris, pp. 26-30.

CONSCIOUSNESS: Talks to Teachers, James, pp. 14-21; The Child and the Bible, Hubbell, pp. 22-23.

THINKING: Foundations of Education, Harris, pp. 32-37, 118, 206-227; The Child and the Bible, Hubbell, pp. 25-26; The New Psychology, Gordy, pp. 310-317.

IDEAS, ACQUISITION AND ASSOCIATION: Talks to Teachers, James, pp. 144-155, 79-91.

APPERCEPTION: The Mind of a Child, Richmond; Elements of Child Psychology, Baldwin, pp. 11-12; The Child and the Bible, Hubbell, pp. 26-52; How to Conduct the Recitation, McMurry, pp. 8-9; Teacher Training, Roads, p. 67; Talks to Teachers, James, pp. 154-168; The New Psychology, Gordy, pp. 346-353.

Self-Activity.

One of the great facts to be always kept in the mind in the studying of mental development, is "Self-activity." It means the Self-originating activity, working from within, to accomplish certain results on our environment without. We see it in Nature: in the plant consuming its food supply from without. We see it in the higher degree in the animal world, which not only takes in food from without, but reproduces and constructs; with the additional powers of locomotion and feeling. Still higher comes man, having all the preceding powers, with reasoning and creative faculties added. The highest Self-Activity is God, the only absolute Self-originating activity, the ultimate well-spring of self-activity below.

The Stream of Consciousness.

Professor James is the originator of the most striking

example we have to explain the mental workings. He likens them to successive states or waves, or feelings of knowledge, of desires, of deliberation, constantly passing and re-passing. Sometimes one idea is prominent, sometimes another. No one idea stands alone. The thought is always complex—the sensations of our body, memories of taste, feelings, desires, all grown into one general thought of the moment.

In this ever-flowing stream, there is always a centre, or focus, the most striking idea being the brightest, the others grouped around it, in the fading margin. Hazy it may be, but liable at any moment to be seized on by our attention and brought into the centre. Giving attention to a subject is bringing it into the focus of our consciousness, and holding it there.

Thinking.

Things that come to us through consciousness may be called Sensations; and the process by which they come is termed Perception. (1) This is the first stage of thinking and cannot properly be called “thinking”; for, though our minds are acting, it concerns sensations practically sub-conscious and never entered into real consciousness. When, however, later, the small child realizes its sensations, it at first does not combine them. Each sensation stands alone and unrelated. (2) The second stage, called Understanding, analyzes and combines sensations (Synthesis), and secures Perceptions. Thus, I see a pear. Its weight, and smoothness reach my mind through the touch; its size, color, etc., enter my mind through the avenue of the eye; and its taste through the mouth; and so I receive my idea of a pear, as one of the fruits, by the combination of the multitude of single sensations. We gather the general idea with each kind of sensations acting from a particular point. Thus no reader sees all the words on the

page, nor more than one-half of the letters in the words. (3) The next stage of thought is Reflection, combining Analysis and Synthesis. It reaches principles and laws. It is the clearing-up time, the *Aufklärung* of the Germans. It asks, "How?" and "Why?" (4) The highest stage of reason is Philosophic Insight, which sees the cause of all things, namely, God. It sees the world as explained by the principle of Absolute Person.

It may be well for a moment to see how this explains the diverse forms of belief and religion existing: (a) The lowest stage of thought is Atheistic or Atomistic, finding each thing sufficient for itself. (b) The stage of Understanding is pantheistic, finding everything finite and relative; "an unknown and unknowable force." Thus, Buddhism and Brahmanism are related to the Understanding. (c) Reason is Theistic; and Christianity is essentially the Religion of Reason. It teaches by Authority the view-of-the-world that Reason thinks.

Ideas, their Acquisition and Association.

Images or Ideas that come into our minds need not be *dated*. They may be mere pictures of an object, or of a class or type of objects. If the object be the picture of an individual thing, we call it a product of the Imagination. If it be a type or class, we say it belongs to the Conception or is a "Concept." We may call both "Ideas."

Our Education, or Life, or Experiences—in short our Environment, fill the mind with a vast army of Ideas; and, in one sense, Education is but the acquiring of this Stock of Ideas; and lack of Education is having failed to acquire them. A certain instinctive, definite order is pursued by Nature, in the way our minds acquire these ideas. The door is shut, so to say, to the entree of certain kinds of Ideas, before a definite age. We shall deal with this order

under Stages of Mental Development. Many a lad has been permanently deprived of certain kinds of Ideas, because he did not have opportunity to secure them, at the right time, when his mind was ready and ripe to take them in. Others have had knowledge thrust on them too early, and so lost the benefit. Abstract, Philosophical Studies are frequently pursued before abstract notions and ideas can well be apprehended.

False, crude, fantastic ideas are conveyed by too early and injudicious teaching. "Forcing" a child is dangerous, not merely to the health; but to the mind as well.

When Ideas come into the mind they are *associated*. We saw this under the illustration of the pear in Apperception. The Stream of Consciousness is ever flowing on, and every wave in it is, in some way or other, determined by the character of the waves just passed; and it, itself, influences the waves that follow. These ideas seem to be selected according to (1) Similarity and Analogy, where the mind calls upon an idea in the stream, because there is some likeness, or repetition, or analogy in it to something in the thought just passing. We flow along, rapidly flitting from thought to thought; so that we can frequently trace back clear connection between our ideas. (2) Contiguity, where the mind tells us that the objects thought of in a particular thought were next to the object recalled from a previous experience. The Alphabet and the Lord's Prayer are familiar examples, cited here by James. We thus build up useful systems of association by the orderly acquisition of new ideas, and readjustment of thoughts already acquired.

Apperception.

This is rather a hard name for a simple thing. It is merely the process by which new knowledge is introduced into the mind by connecting it with

that already there. An impression no sooner enters our Consciousness than it is drafted off in various connections, making associations with former knowledge and impressions already there. If I mention the word "Apple" it will recall to your mind the taste, appearance, and form, either of all apples in general, or of some particular apple that you remember. You can only understand what I mean by the term "Apple" by having this previous knowledge. If you have never experienced an apple, I can only make myself understood by comparing the apple to some fruit you have known about. This process of joining the new to the old is called Apperception. It is really the point of proceeding from the known to the unknown. In later life, the tendency to leave the old impressions undisturbed by new ideas, leads to what we call "Old Fogysm," or Conservatism (The chapter in James' book, dealing with this subject, is most delightful reading).

"If the children had learnt the beauty of truth, all lying would be rejected by them; if they had learnt the charm of showing kindness, all cruelty would be impossible; if they had learnt the great value of cleanliness, of openness, of light and freedom, impurity would make no appeal. The extent of evil they might meet would make no difference; all evil would be alike as a thing to be rejected."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. "Show the relation of self-activity and environment to the process of education."
2. Give James' Idea of "the Stream of Consciousness." Explain Focus, Margin, etc.
3. Give the Stages of Thinking, and illustrate each concretely.
4. "Why does a landscape suggest one thing to one observer, and something wholly different to another"?
5. "A man receives no new ideas after the age of thirty." Discuss. What has "Apperception" to do with your teaching?

CHAPTER V.

THE MENTAL DEVELOPMENT OF THE CHILD.—Continued.

SUGGESTED READINGS.

INSTINCTS: Talks to Teachers, James, pp. 22-63; Psychologic Foundations of Education, Harris, pp. 160-166.

HABIT: Character Building, Coler, p. 108; The Child and the Bible, Hubbell, pp. 48-49; The Foundations of Education, Seeley, pp. 84-92; Talks to Teachers, James, pp. 64-79; Syllabus to Above, Hervey.

Instincts—Native and Acquired Reactions.

All consciousness, all thoughts, all ideas lead to action. No sensation or impression or perception is received that does not bear results in action. "No impression without expression." "No stimulus (either from without—external; or from within—purely mental) without reaction." This action may be negative—*not* to speak, act, etc. "The return act helps to clinch" the impression, fix, and deepen it; and so the act comes back as a still further impression. Hence in education, especially in training motives and ideals, try to provide for a reaction or expression. (See section on Habit and Doing under *The Class*.) Our education means, therefore, the acquisition of a mass of tendencies, of possibilities of reaction. Every reaction is either native (the outcome of Instinct) or acquired (the result of training of Instincts, the substitution or alteration of native Tendencies to Reaction).

Without the original or native tendencies, the teacher would have no hold on the child whatever. "He must *do* something before you can get your purchase on him, that something may be good or bad. A bad reaction is better

than no reaction at all; for, if bad, you can couple it with consequences, which awaken him to its badness." A child that is so dead that he reacts in no way is beyond the preliminary steps of education.

I.—Instincts of Educational Value.

Animals have been considered *the* creatures of instinct, and yet it is likely that men have a far larger assortment of native impulses. The entire list is too enormous to enumerate. A few are, however, important, that we may either repress, educate, or increase them.

1. *Fear*. Punishment, loss of honor, etc., will always retain a place for good or evil in education. It is a lower, less worthy motive than others appeal to.

2. *Love*. A strong and Godlike impulse. Use it wisely and well.

3. *Curiosity*. In the best sense it is a desire to know, the "seeking after truth." It is one of the very best instincts to be cultivated. "The Inquiring Attitude," which we speak of later on, is the very foundation stone of all Education and Scholarship.

In childhood, it confines itself to material objects, the concrete, "Theoretic curiosity about rational relations does not awaken until adolescence is reached."

4. *Imitation*. Man especially imitates, animals do not, to any great extent. We make use of it in every phase of education. "Watch me, see how I do or say it," is a standard phrase.

5. *Emulation*, the impulse to imitate another so as not to seem inferior. It was developed largely by the Jesuits. When it does not engender strife, it is a good motive. It is manifested in rivalry, in group-work, in the employment of incentives of prizes, honors, rewards, etc. The "tone," the *esprit de corps*, the "morale" of a class or school is kept up by the spirit of Emulation, the pride in

keeping traditions alive. All individual improvement, results from the basal instinct of rivalry. There is both a selfish and noble rivalry; and James assures us that "it is the noble and generous form that is particularly common in childhood." Ambition is perhaps a pronounced form of pride and emulation. Pugnacity is still another exhibition of it. Make the child ashamed of being downed by difficulties, because you make him anxious to keep up his "possible self," to do his *best* because it is his best, and because he is capable of it.

6. *Ownership.* This instinct rises in the second year of life. "Private ownership cannot be practically abolished until human nature is changed."

The Accumulating, Collecting, Acquisitive Instinct makes "collections" of stamps, coins, postmarks, eggs, and the like. Use it. Turn it into the right directions. Suggest the formation of a School Collections of Religious Pictures, Scrap Books or Files, of Models, or Bible Illustrative Material. Neat, clean lesson books, careful notes, etc., may be secured in this manner.

7. *Constructiveness.* Up to the eighth or ninth year, children do little else than handle things, tear apart, explore, which is the early stage of construction. Later, they put together, when they have learned how to do it. So education siezes on the early years for construction and object-teaching.

8. *Other Instincts.* Many other instincts are seen, such as Shyness, Secretiveness, etc. They are apparent as traits of Character. The point is that we recognize them as *Instincts to be trained*; and not think that because a child possesses a given trait that is undesirable, it must necessarily retain it always. It is ours to educate it out of him.

Transitoriness of Instincts. Realize that Instincts appear in a certain order, rise, are at tide, and then, if not cultivated and made use of, wane and die. Creeping, walking, memory, etc., are all instincts. The hour of opportunity may not last long. Seize it while it is present. Use it while you can. For the time, you can let other things stand aside.

"There is nothing thou canst not overcome;
Say not thy evil instinct is inherited,
Or that some trait inborn
Makes thy whole life forlorn
And calls down punishment that is not merited."

"Pry up thy faults with this great power, Will!
However deeply bedded in posterity,
However firmly set,
I tell thee firmer yet
Is that vast power that comes from truth's immensity."
—ELLA WHEELER WILCOX.

Habits.

We have said that our whole life is but a mass of habits, and that "Character is only the organization and training of right or wrong habits of reaction to definite stimuli." In Dr. Carpenter's words, "Our nervous systems become *grown* to the way in which they have been exercised, just as a sheet of paper or a coat, once creased or folded, tends to fall forever afterwards into the same identical folds." Almost all our daily activity is purely automatic and habitual. We must "make our nervous system our ally instead of our enemy. For this we must make automatic and habitual, as early as possible, as many useful actions as we can. The more details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work." The suggestions given later on, regarding Habit-forming are of the most significant importance.

Ennis Richmond here is ideally inspiring: "Do we put before the children in our charge such an ideal that their education includes a gradual *training* of their instinctive desire to worship something into a clear knowledge of what is *worthy* of worship? It seems almost too obvious a platitude to say that only by making ourselves worthy of the respect of all, can we hope to earn for ourselves the true respect of even the youngest child, and yet it appears to be a necessary ingredient of my argument, for we are so incurably apt to assume that age, as such, demands respect, just as we are apt to assume that age, as such, demands obedience."

"There is only one firm foundation or real obedience of any kind, and that foundation is Trust, and any other kind of obedience which we must enforce while the real lesson is being learnt are only steps toward the acquiring of true obedience, that which means that we trust the dispenser of rule."

QUESTIONS FOR THOUGHT AND DISCUSSION.

(SUGGESTED BY DR. HERVEY.)

1. What, if any, difference is there between Sunday School Teaching and other teaching in the use of the native reaction of Fear? Of Love?
2. How does the assignment of special work to individuals in a class appeal to the "ambitious impulses"? Illustrate.
3. In what ways may the instinct of Ownership, or the Collecting Impulse, be turned to account in Sunday School work?
4. What connection between the tendency to Constructiveness and the concrete or dramatic presentation of a lesson or character is there?
5. What particular habits would you strive to form at each age?

CHAPTER VI.

THE MENTAL DEVELOPMENT OF THE CHILD.—Continued.

SUGGESTED READINGS.

ATTENTION AND INTEREST: Talks to Teachers, James, pp. 91-116; The Relation of Interest to Will, Herbart Yr. Bk. Dewey; How to Conduct the Recitation, McMurry, pp. 11-12; The School and Society, Dewey, p. 54.

MEMORY: Talks to Teachers, James, pp. 116-154.

WILL: Talks to Teachers, James, pp. 169-184; Character Building, Coler, pp. 60-70; The Child and the Bible, Hubbell, pp. 55-57.

Attention and Interest.

Attention is fixing the mind upon a particular idea, bringing that idea or thought into the centre or focus of the mind, and then persistently holding it there. There are two kinds of attention, (a) Involuntary, and (b) Voluntary; or Attention that is spontaneous and without effort; and that with effort; the one passive, the other active. The attention with effort is the process of fixing the mind, with deliberation, on objects uninteresting or less interesting in themselves. Voluntary attention cannot be continuously sustained. It comes in beats, and each beat, each effort, expends itself in the single act and must be renewed by a deliberate pulling of our minds back again. Interest is the outcome of Attention. It is the Self-activity of our Impulses seeking to find satisfactory outlet for their desires and yearnings.

Types of Attention.

There is a native difference or variety among individuals in the concentrativeness of their attention,

in other words in the intensity and scope of their field of consciousness. It is unlikely, thinks James, that those who lack it can gain it to any extent. "It is probably a fixed characteristic." Both mind wandering, and the wrapped-attention class are types that remain. However it is the total mental condition that counts in life, not one side of it.

Memory.

Memory is due to association. It is not in any way a "faculty." "Memory is due to the fact that our brains are wax to receive and marble to retain." Names, dates, and what-not leave their impress on our brain cells, become inter-related, correlated, welded together, and are indelibly retained. It is association. "Both general retention and special recall are explained by association." There is a native quality or type of retentiveness in Memory as in Attention.

Feeble Memories, desultory minds, "scatter-brains" are due to deficient native retentiveness. "There can only be improvement of our memory for special systems of associated things," that is there are really "faculties of memory."

The Will.

Since Character is conduct, and conduct comes from *willing*, all new habits being primarily formed by *willing*, it is necessary to examine Will. "Will" is used in two senses, (1) all our capacity for active life, even automatic habits, unconscious in nature, can be called "Willing," in the broadest application. (2) In the narrow terminology, it refers to such acts as cannot be inattentively performed, that is, that require a deliberative *fiat* on the part of the mind, in order to be executed.

All thought tends to become an act; all attention tends

to eventuate in Willing, in a motor reaction, that is. "It may only be an alteration of the heart-beats," or a blush or a sob or what not.

It may be the outcome of a single idea; or the result of weighing a number of ideas; a contest or battle of motives, the result of deliberation. This deliberation results in a "choice," a *fiat*, a decision. There are two sorts of nerves (a) those of inhibition or arrest, that stop or prevent an action; and (b) those of motor action, that perform. The contest, the weighing, is the balancing of ideas. Hesitation is the deadlock of ideas. It may result in action, through the Motor nerves; or refraining from action, through the nerves of Inhibition. The nerves are very delicate, and a strong idea in the focus, may become utterly neutralized by faint contradictory ideas coming in from the margin, and replacing the focal thought, which, if retained, would have resulted in a very different action. Our conduct then is "the result of the compounding of our impulsions and inhibitions."

Types of Will. There are types of Will, just as of Attention. They are (a) Precipitate, and (b) Obstructed. The former type is seen in the maniac. The latter in certain melancholiacs, where perfect "abulia" or inability to will an act is present. Races differ in types of Will. The Southern races are impulsive; the Northern, as the English, are repressive. The former is the lowest type, for it has few scruples, and acts regardless of consequences. The strongest minds will weigh consequences, deliberate, consider *pros* and *cons*. The Balky Will is the extreme of deadlock. The balance of ideas refuses to be broken. The child or the horse *cannot* act, however hard he tries. The Will refuses to break the deliberation. So long as the inhibiting machinery is active the child finds the obstacle insurmountable and impassable. "Then make him forget,

drop the matter for a time, springing it suddenly on him later in some other way, before he has time to recognize it, and likely as not he can act. Don't try to 'break his Will.' Better break his neck than break his Will," says James.

Just as there are two types of Will, there are two types of Inhibition: that by repression or negation and that by substitution. The latter is the one to select. Replace the deadlock by a new inhibiting idea—the former quickly gives up, and vanishes from the field. Action is better than repression. "He whose life is based on the word 'No,' is in an inferior position in every respect to what he would be if the love of truth and magnanimity possessed him from the outset." Build up Character by a positive, not by a negative Education.

"In life, like rowing up a stream,
We rise by dint of force;
And when we cease to ply the oar,
We take a downward course.

"He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.

"Everywhere we see unfolding
Endless forms of truth and might,
System growing out of chaos,
Darkness giving way to light."

QUESTIONS FOR THOUGHT AND DISCUSSION.

(SUGGESTED BY DR. HERVEY.)

1. What is the Educational Advantage of depending, so far as may be, on Passive Attention?
2. Why is the teacher who has to secure attention by command, wasteful of mental forces?
3. Which, among the devices known of for securing voluntary attention, have you tried?
4. How may a review of Last Sunday's Lesson be made to help the present Lesson on the basis of Attention?
5. What light does this Chapter throw upon the common Sunday School practice of going over, year after year, precisely the same lessons?

CHAPTER VII.

THE STAGES OF DEVELOPMENT.

SUGGESTED READINGS.

THE STAGES: The Child and the Bible, Hubbell, pp. 17-19; Teacher Training, Roads, pp. 22-24; Sunday School Science, Holmes, pp. 17-21; Psychologic Foundations of Education, Harris, pp. 300-321; Talks to Teachers, James, pp. 146-150; Hints on Child Training, Trumbull, chap. XIV.; Symbolic Education, Blow, pp. 19-48; Studies in Character, Bryant, pp. 139-155.

PRIMARY AGE: Teacher Training, Roads, pp. 25-30; The Teacher, the Child, the Book, Schauffler, p. 103; Character Building, Coler, p. 188; Philosophy of the Unconscious, Carlyle; the Mind of a Child, Richmond; Pedagogical Bible School, pp. 102-114, 246-248.

LATER CHILDHOOD: Letters to a Mother, Blow; Teacher Training, Roads, pp. 30-33; The Child and the Bible, Hubbell, pp. 17-18, 66-68; The Boy Problem, Forbush, pp. 9-20; Through Boyhood to Manhood, Richmond; The Training of the Young in the Laws of Sex; Pedagogical Bible School, pp. 127, 129-136.

The Stages or Divisions of Child Development.

We have thus seen that the Child develops gradually, not only in his bodily growth, but also in his mental activity, which is with us the most important point. There are definite stages or steps reaching up from Infancy to Manhood. The line of Demarcation separating them is not by any means clear and distinct. The broad divisions, however, are easily seen and lie at the foundation of all teaching. These divisions are (1) *Infancy*, the Suckling period, only to the first year, which we have already considered and which for educational purposes does not concern us further. (2) *Early Childhood, the Primary Age*, from one to six years. (3) *Childhood*, from six to twelve years of age. (4) *Youth or Adolescence*, from twelve to eigh-

teen or nineteen years. (5) *Later Adolescence*, from eighteen to twenty-five. (6) *Manhood*, from twenty-five years onward.

We will now consider the stages of Child-Development, bearing in mind constantly the two points already elucidated, viz.: (1) that the mental powers develop in a definite order, thus Perception, Memory, Imagination, Reflection, and Insight (these being the former stages of Perception, Analysis, Synthesis, Reason, and Philosophic Insight); and (2) that the Instincts, that great, crowding army of hereditary desires and impulses, generally rise to maturity and then either remain constant as Habits, or wane and die out; though not all at once, nor in the same order in every child.

I.—The Primary Age, one to six years old.

1. *What are the peculiar traits of this period?* Briefly, they are (a) Dependence on others. The child clings to its mother or teacher and gladly follows their suggestions. (b) Utter Self-unconsciousness. (c) Ideal Faith, especially along religious, symbolic, and mystical lines. The child has fetishes, which it often deifies and worships. (d) Frankness and Artlessness, in doings and sayings. (e) Intense Imitativeness, which reproduces even bad actions. (f) Lovingness to an extreme degree. All coldness and harshness will at once drive a child of this period away. (g) Play, which to the child is serious and earnest work. (h) Sex-unconsciousness. Thus the sexes need never be separated in Primary Schools. (i) Fondness for Stories. It is *par excellence*, the Story Age, reached by stories, illustrations, parables.

2. *This Age shows the following Characteristics.* (a) Immaturity (note what is said under The Point of Contact). (b) Restless Activity. The small child cannot keep still more than fifty seconds. (c) Love of Play.

(d) Curiosity. (e) Affection and absolute belief in the teacher. (f) Perceptions are very active, but not keen nor accurate. The child's so-called "lies" are due to disturbed imagination, and are seldom intentional. (g) Love of Repetition of familiar stories, etc. Repetition on repetition will never tire him. (h) His Moral Nature is guided by Impulses or Instincts, rather than by Conscience. Questions of Conscience are not for the small child. These individual impulses, however, are to be trained into right habits of thought and action. (i) An Intense Realization of Personality, which demands clear, definite, personal teaching about God. This teaching should be made as concrete as possible. (j) Rudimentary Individuality, in which certain traits may be prominent, but where the child does not manifest himself strongly. The most marked of these characteristics are probably his Self-unconsciousness, his Trustful Faith, which should never be misled, and his Curiosity or Acquisitiveness, which constantly cries: "Let me see."

II.—The Second Period, Later Childhood, from six to twelve years of age.

Or as Dr. Roads puts it, Boyhood and Girlhood. This age is the great *teaching* period, especially in Sunday School. The Day School succeeds in holding children a little longer, often through College courses. The Sunday School is apt to lose the children, particularly the boys, just as the age of Puberty approaches, the critical time, when they need Religion and loving guidance the most.

1. *The Senses* are still the most noticeable feature, and the highly alert child is seeking information at every source. He is "a perambulating interrogation point." Be patient with him then, for it is the learning-time of life. Give him all he asks, quietly, gently, clearly, patiently. So long as he is really anxious to acquire, take time fully to

explain all he can well comprehend. His inquiries often appear foolish to you. They are not so to him, for he has not learned to see things as you see them. Mrs. Kennedy tells us that a child now "is always hungry, mentally and physically."

2. *Irresistible Impulsiveness* marks this period. The child is thoughtless to a dangerous extreme. Impulse, instinctive action, is uppermost. Conscience is just rising into power. Yet just because impulses are active, that is action-forming, it is *par excellence*, the Habit-forming age. As such, it is of paramount significance, for character building is Habit-training. All the high moral and Christian Habits are to be formed now. Love of honesty, honor, truth, purity, faithfulness, courage, gentleness, kindness, love of study, neatness, promptness—in fact all the Personal Habits—are "set" by the end of this period. They may alter in the upheaval of Puberty, but it is unlikely. "The boy is changing," says Forbush, "from a bundle of instincts to a bundle of habits; the trails are becoming well-travelled roads. Boyhood is the time for forming habits, as adolescence is the time for shaping ideals. It is the era for Conscience-building, as the latter is for Will-training."

3. *Rising Desire for Independence*. This is not so strong as later; but it is assertive enough for the child to "hate being tied to his mother's apron-strings." He has friendships; but not close ones. He is not "chummy" yet. The opposite sex rather repels than attracts. They often express a supreme contempt for each other, as "She's only a girl," or "I don't want to play with boys." Boys and girls go in groups, in "gangs," or "sets." It is essentially the group age, not of single friendships but of social intercourse in companies. In the succeeding period, while the gang-idea is intense, so intense that to hold a class best is

to form it into a "club"; yet the attraction of sex is commencing to rise, till, later on, group-instincts die out almost entirely. Selfhood and individuality are emphatic and outspoken as contrasted with their previous almost total absence.

4. *Tireless Activity.* This is not so manifest perhaps as at the Primary Age; but still it is a feature. Children love action. Doing is their first thought. The best way to teach the Bible now is by doing Christian work, bringing into play both good works and handicraft, in class illustration. Give children something to do, and their interest is at once attracted and held. They may weary soon of doing the same thing. That is natural. Change then to something else. Their games now are active games, sport or romping, not sedentary. The heroic attracts him both from its phase of courage and daring and from its activity and doing. Hero-worship is manifest at every turn. Use it, then. Present Jesus Christ the Hero-King. Give the Old Testament Heroes and the Apostolic Record of Brave Deeds. Let him read Miss Yonge's *Book of Golden Deeds*, and see how he devours it. Tales of Travel and Adventure form the main part of his reading. It is his Old Testament time of life.

5. *Courage, Daring, Fearless Recklessness.* He is adventuresome, he loves hearing and reading of such adventures. No sacrifice for man or God will be too hard for him to endure now.

6. *He is a Creature of the Present.* The future and especially future life and the Infinite have no hold on him. He does not see that far. Light-hearted and full of play and fun; attracted by the active, not the contemplative, side of life; alive, not dead, in anything, he is absolutely, yes indifferently, care-free. Nothing in the way of reputation influences him. Save for rivalry, assertion of self, etc.,

he "goes ahead his own gait," no matter what may be said. He calls all activity "fun."

7. *He is a Natural Imitator*, "following the Leader" in everything. The boy or girl leader is a hero in the eyes of the rest of the "gang" or "set."

8. *Acquisitively, it is the great Memory Age*, the years from 7-11 in particular. It is then that we can store the mind with the richest gems of Catechism, Creed, Chants, Psalms, Scripture, Hymns, Selections, etc. No other period will ever prove so good. Reason has not developed. Reflection is consequently feeble. Some of what is memorized may not be fully understood; the harvest will be gleaned later. Lay the Foundations, towards the close of the period, so firm and sure, the reasons for the Faith, so clear, that 'mid the seething storm and stress of the succeeding age, with the fires of questioning and doubt enkindled, the foundations will be there, on which the subsequent superstructure of a reasonable faith will be up-reared. "The best period for learning a foreign language ends before fourteen." Thus power of absorption forms the characteristic of the period, "and verbal memory is at its highest activity."

9. *The boy now is not a mere animal, however.* Among his Emotional Instincts we note *Love*, as one of the deepest; although it is true, as Paolo Lombroso remarks, that "the child tends not to love, but to be loved, and exclusively loved," yet "this love marks the dawn of social and altruistic instincts coming a little later. Train Obedience and the child comes out of this period with a splendid respect for authority, without knowing why. Comparing the girl with the boy, we find that though custom may make the girl slightly more conventional than the boy, yet the same traits of character are manifested. Probably the more active side, the heroic, courageous aspects,

may be seen more in the boy, and appealed to quicker. They are more fond of pets, because of this." Note Richman's advice on pp. 108 and 137.

Chisel in hand stood the sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel-dream passed o'er him.

He carved that dream on the shapeless stone,
With many a sharp incision;
With heaven's own light the sculptor shone—
He had caught that angel-vision.

Sculptors of life are we, as we stand
With our souls uncarved before us,
Waiting the time when at God's command,
Our life-dream passes o'er us.

Let us carve it, then, on the yielding stone,
With many a sharp incision,
That heavenly beauty we make our own,
Our own that angel-vision.

Bishop Doane.

"No change in childhood's early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay,
Which slowly hardens into man."

—Romanes.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What should be the teacher's personal attitude and relation to the scholar in each of the stages named here?
2. What are the most prominent traits of the Primary Age to consider in teaching?
3. What of the Age of Childhood?
4. What chief *differences* between these two ages do you notice?
5. What great mistakes do parents and teachers make here?

CHAPTER VIII.

THE STAGES OF DEVELOPMENT.—Continued.

SUGGESTED READINGS.

ADOLESCENCE, EARLY STAGES: On the Threshold, Munger, chap. IX.; Pedagogical Seminary Mag., Burnham, I., 174-195; *Ditto*, Hall, I., 196-210; *Ditto*, Lancaster, V., 61-128; *Ditto*, Starbuck, V., 8:2; Educational Review, Chrisman, 16, 40-48; Teacher Training, Roads, pp. 34-36; The Boy Problem, Forbush, pp. 20-46; The Child and the Bible, Hubbell, p. 18; The Psychology of Religion, Starbuck; The Spiritual Life, Coe; The Teacher, the Child, and the Book, Schauffler, p. 176; Education and Life, Baker, pp. 172, ff.; The Study of Children, Warner, pp. 188-198; Pedagogical Bible School, pp. 163-164, 146-148, 184.

III.—Third Period, Youth, 12 to 18.

Divided into Early or Ripening Adolescence, and later Adolescence.

1. *Reasoning, or developing reasoning*, is seen now. Cause and effect are grasped. Analysis and Synthesis combine. A new world is opening, and the long vista of Investigation and Inquiry dawns before him. Things and persons will be loved for a time, then doubted and dropped. Questioning the foundations, reasoning, "Why?" will be uppermost in everything. The Youth may appear fickle and fanciful. Life grows larger, past ideas are insufficient.

2. *Bodily Changes Predominate*. The mysterious change of Puberty has come. Manhood and Womanhood are developing. The body is growing with extreme rapidity, and the brain not so much. The brain changes are extremely dependent on the bodily alterations. By fifteen, the brain stops increasing in size, the large arteries have added diameter, the temperature is increased almost to a

fever heat, the voice changes, the height of the body is increased. More sleep and food are now needed. The most careful and loving watch-care should be given, and right instruction imparted as to the laws of purity, morality, and health. (Ennis Richmond's *Through Boyhood to Manhood*; and *The Training of the Young in the Laws of Sex*, by the Rev. E. Lyttleton, as well as Dr. Lewis' *Purity*, are good, wholesome, safe books for teachers, and the Vir Series for readers.)

Certain it is that almost the most dangerous and most active part of our youthful, growing nature should not be passed unnoticed by parents and teachers. The harm lies in knowledge gained from unwise companions.

3. *Sex-attraction* is substituted for Indifference. He should be trained in courteous, well-bred, high-minded, pure, noble respect and worship. "Idealism" is a good term. Polished manners may be a veneer, covering vulgarity and low thought; but high-minded Idealism is inspiring. The Social Nature now turns to close, intimate friendship in the same sex—"Chums," we call them.

4. *Self-consciousness and Sensitiveness* are painfully evident. Personal care of dress and appearance shows itself. Pride assumes a high place. Ideals of dress are lived up to most fastidiously. Miss Uhl tells the story of giving a cheap scarf-pin one Christmas to a youth in her Class in S. George's, New York. The next Sunday he came wearing it in a soiled cravat, but with his hair better brushed and his shoes shined. The succeeding week, the tie containing the pin was spotless; next the clothing was more neat, the hands and nails immaculate. Other improvements in dress and manners followed. Miss Uhl declares, "It took just one year to live up to the ideal of that Scarf-pin." But it was worth the while.

5. Thus we might call it the *Age of Ideals*. Lofty aspirations attract and hold. Desires to do something in sacrifice and devotion—enter the Ministry, Church Work, etc.—appeal strongly. The altruistic feelings of humanity take hold on him. Drs. Starbuck and Coe have made minute searches as to the appearance and power of such altruistic hopes and ideals. The lad is full of day-dreams and plans. We see him follow Ideals as “fads” and fancies, holding staunchly to each one for a short time, and then dropping it for another.

6. It is the great *Stress and Storm Period*. When puberty has well advanced, the bodily and mental changes send the Youth through a fiery, seething furnace of unrest, of questioning old faiths, of realization of sin, doubt and anxiety, both of his religious faith and its verity, and of his own salvation. Conscience is acting vigorously, and it drives the youth to personal investigation. He devours infidel and even atheistic books. He is an object of solicitude to home and Church, who imagine he is wandering into irreligion and godlessness. Never mind. Starbuck's figures prove that not more than 5 per cent. (a mere fraction) ever drift permanently away at this time. Almost all come back to the fold, with faith better grounded for the proving and testing. They remain steadfast forever then, or are overturned in the second upheaval, that often ensues in the Later Adolescence or Early Manhood.

7. *The Psychology of Conversion* shows that this phenomenon, with its “sense of sin,” is a physical or psychological, rather than a spiritual, development. It gives the ripe and fitting time, however, for Christian and Spiritual teaching. Like other instincts (love, curiosity, altruism, etc), the instinct of religiosity should be siezed and made use of. It is the Conversion-period, and should be used as such by the Church. We have admission to

Holy Communion, designed to meet just this precise need, and definitely to turn the mind and life and ideals of the youth Godward, purposeful for stable Christian zeal and activity. The very presence of altruism and the impulses for close, "chummy" friendship, both aid us in wisely and sympathetically helping the disturbed youth. He yearns for friendship and sympathy. He will form an attraction for one older and wiser than himself, and will devotedly yield his life, rather than be untrue.

The extreme danger of following a harmful, wicked leader is obvious. "Leading straight" is the pre-requisite of a friend. Only genuine sympathy on the part of a teacher can hold a class of this age. "The follies of youth," the lad's "conceit," the girl's "frivolity," become unbearable to any save one who can "understand."

The youth is easily guided and led out of his erratic doubtings, into definite, clear convictions on any subject. Give him logical, reasonable proof, and he is satisfied. His reason is so active that it demands proof. This period has been called the "Aufklärung," the "clearing-up," of the unsettled questions. Statements accepted hitherto, on faith in the source or person making them, must now be re-settled, *with* the proof. The youth is eager for facts and reasons. His animated face shows it. "The mask-like, impassive face at this age," notes Forbush, "is a sign of a loss of youth or of purity." "He who is a man at sixteen, will be a child at sixty." Starbuck fixes the acme of the doubt-period at eighteen, the commencement of Later Adolescence. The storm and stress period ends in a Crisis. There is first the lull, then the storm, then peace; and at the end, when peace comes, we find we have Man or Woman in place of Boy or Girl. This crisis is conversion, looked at physiologically. The curve representing the definite progression of, say 100, children can

be minutely and accurately mapped out. "If the Hughlings-Jackson three-level theory of the brain be true, there is at this time a complete transfer of the central powers of the brain from the lower levels of instinct and motor power to the higher levels. It is the focal point of all psychology."

As Forbush puts it: "There is a marked difference in the way this 'personalizing of religion,' as Coe calls it, comes to boys and girls. With boys it is later, a more violent and more sudden incident, and it is more apt to be associated with periods of doubt; with girls, with times of storm and stress. It seems to be more apt to come to boys when alone, to girls in a church service."

The Period of Adolescence.

The period of adolescence is by many divided into three stages, embracing respectively the ages from twelve to sixteen, sixteen to eighteen, and eighteen to twenty-four. These might be termed the stages of ferment, crisis, and reconstruction. The three waves of religious interest correspond with these stages.

The Christian Faith has, in what Dr. Roads calls its "Christocentric character," a splendid hold upon the eager youth now, furnishing a logical, clear, doctrinal system on which to build. Now can be comprehended, for the first time, the meaning of the Sacrifice of Christ, the New Testament ideas, the Atonement, and the Messianic Forecast.

Boys differ much from girls in this period, and Forbush tells us: "We are evidently approaching the end of the plastic period. The instincts have all been given. The habits are pretty well formed. There is plenty of time to grow, but not much to begin. The character of most boys is fairly determined before they enter college. The father looks one day into the eyes of what he thought

was his little boy and sees, looking out the unaccustomed and free spirit of a young and unconquerable personality. Some mad parents take this time to begin that charming task of "breaking the child's will," which is usually set about with the same energy and implements as the beating of carpets. But the boy is now too big either to be licked or to be mentally or morally coerced.

We hesitate whether more to be afraid of or alarmed for this creature who has become endowed with the passions and independence of manhood while still a child in foresight and judgment. He rushes now into so many crazy plans and harmful deeds. This age, particularly that from twelve to sixteen, is the most critical and difficult to deal with in all childhood. It is so because the boy now becomes secretive, he neither can nor will utter himself, and the very sensitiveness, the longing and overpowering sense of the new life, is often so concealed by inconsistent and even barbarous behavior, that one quite loses both comprehension and patience.

The very apparent self-sufficiency of the boy at this period causes the parents to discontinue many means of amusements and tokens of affection which were retained until now. The twelve-months-old infant is submerged in toys, but the twelve-year-old boy has nothing at home to play with. The infant is caressed until he is pulp-like and breathless, but the lad, who is hungry for love and understanding, is held at arms' length. This is the time when most parents are found wanting.

Our last glimpse of this conservatory of young life shows us the habits full-grown and the instincts budding successively into fresh ones. He is a heap of knowledge, much of it undigested and some of it false. Here, too, if he has passed the crisis I spoke of, is the little new plant of faith. There is the faith which he had before, which

he borrowed from his mother; but a man cannot live his whole life long on a borrowed faith. It is new, it is little, but it is his own, and it is growing.

But here is something strange. Strong, vigorous, fearful at first and afterward dangerous looking; here is a plant that has suddenly taken root and grown bigger than all. It is the *Will*. That is what all this storm and stress mean. . . . It is yours to educate that Will aright.

Ritual and Adolescence.

Haslett, though not himself a Churchman, points out the supreme importance of Ritual during the pubescent period. "The spectacular and objective always appeal to children. That which stimulates their senses and awakens interest through the exercise of the same, other things being proper, is in place in the instruction of childhood. . . . It is especially at the transitional stage, the pubescent stage, that the ritualistic is appropriate and necessary, and should be carefully provided and administered. . . . While girls are more interested in the ritualistic and symbolic, yet the boys enjoy the spectacular phases of the ritualistic more. The girls are impressed more with their meaning than are the boys. Girls look upon the subjective side of morals, boys upon the objective. Girls are more easily influenced by their environment, and react more quickly. . . . Boys are more expressive, but at the age of puberty are inclined to be reticent. . . . Those churches that practice Confirmation enriched with splendid rituals are in accord with the real nature of things, and should be influential in arousing the churches at large to make proper provision for this critical stage of life. . . . The entire services of the Church, opening, music, sermon, etc., must all be of a nature that appeals to manhood. The trouble has been that the whole administration of the Church has been planned from the point of view of the adult, theological type of mind."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is the cause of awkwardness? Its cure?
2. What, in terms of psychology, is "Conversion"?
3. What, in terms of theology, is it?
4. Reconcile the two definitions.
5. What is the religious, the moral, and the educational significance of Adolescence?

CHAPTER IX.

THE STAGES OF DEVELOPMENT.—Continued.

SUGGESTED READINGS.

ADOLESCENCE, LATER STAGES: Above Books, under chap. VIII.; The Teacher, the Child, and the Book, Schauffler, pp. 176-177; The Child and the Bible, Hubbell, p. 19; The Boy Problem, Forbush, pp. 151-169; Education and Life, Baker; The Spiritual Life, Coe; The Psychology of Religion, Starbuck; Successward, Bok, pp. 119-135; Ped. Bible School, pp. 140-170.

MANHOOD AND WOMANHOOD: Teacher Training, Roads, pp. 37-38; The Psychology of Religion, Starbuck; The Spiritual Life, Coe.

MIND AND BODY: The Child and the Bible, Hubbell, pp. 16-20; Education, Spencer, chap. IV.; The Meaning of Education, Butler, chap. I.; The Study of Children, Warner; The Psychologic Foundations of Education, Harris, chap. XII.; Talks on Pedagogics, Parker, chap. I.

TYPES OF CHILDREN: Teacher Training, Roads, pp. 9-17; The Teacher, the Child, and the Book, Schauffler, p. 103; Sunday School Science, Holmes, p. 17; The Boy Problem, Forbush, p. 13.

TEMPERAMENT: The Study of Children, Warner, pp. 154-188; The Study of Character, Bain, chap. XXVI.; Our Temperaments, Stewart; Mental Development, Baldwin, pp. 181, 187, 190; The Boy Problem, Forbush, pp. 28-30.

IV.—Fourth Period, Later Adolescence, 18 to 25.

Now in the after-peace of the budding manhood, with faith and doubts at rest; with Will and Action in power; new thoughts of the permanence of life come to the youth—the dominance of law, the grasp of the broad View-of-the world, which Philosophic Insight now unfolds. Family life appeals to him. Habits of business are now formed. The typical aspects and mannerisms peculiar to each profession, as carpenter, tradesman, minister, artist,

etc., are appearing. The final turns and twists of life are now well-nigh unalterable, set and fixed to the limit of the grave.

V.—Adult Age, Manhood and Womanhood, 25 and onward.

Little room for education, as Character-building and Habit-forming factors, now remains. Henceforth it can be but an intellectual equipment. It is not likely to affect life. Remember in dealing with adults that whatever their idiosyncracies may be, you cannot alter them either by advice or complaint. You may change particular actions, but seldom the general trend. The dam may block the stream, but never curb the spring. Occupations always react on life, and men become narrow in their own ruts. You may broaden; but not divert them. Moral improvement, especially with strong Will-power, may take place; but only by the gradual substitution of new habits, with the old ones growing deeper and harder each year. It takes upheavals to alter lives then.

Relation between Mind and Body.

Man is a unit, although possessed of Body, Mind, and Spirit; and, in his development, all three should be trained and exercised in harmonious proportion to each other, for there is a most intimate interdependence between the three. It will not do to educate the mind for the sake of the Spirit's welfare, and neglect the Body; for the Body affects strongly both the Mind and the Spirit. "*Sana Mens in Corpore Sano*," is more supreme than ever to-day, in this age of "Strenuous Muscular Christianity."

Dr. Warner, in his *Study of Children*, illustrates the common types of degenerate or feeble bodies, which create feeble minds. Encourage all healthy, manly exercise and sports, for they are ennobling and uplifting. Care of the body, fresh air, cleanliness, sufficient sleep, and proper pro-

portion of food, are of more influence than sermons, in securing alertness of attention, in developing habits of purity of thought and of action, and in the avoidance of the evils of impurity, use of alcohol and tobacco, and enervation of brain and body.

Enfeebled bodies result in Malnutrition, Stuma, Insanity often; and always cause listlessness, inattention, poor reasoning, and loss of memory. It is certainly fully within the province of the Sunday School Teacher to take an interest in the physical condition of the children; visiting their homes, advising and correcting injurious conditions, whenever possible. The physical culture and outdoor games of the present generation have done much to improve our American Youth, and we are already beholding a much taller and stronger race. Yet tenement homes, rapid living, stimulating foods, and late hours are producing a harvest of nervous, fidgety, restless, over-active, over-sensitive, or under-active, feeble-minded children. It is estimated that one out of every fifteen children from the tenements will be "defectives" to a greater or less extent. In Sunday Schools, special classes of such peculiar children should be formed, in which they are dealt with apart by themselves, under particularly qualified teachers. A careful distinction should be noted, however, between these abnormal conditions and (a) the active restlessness of rapidly growing childhood, which is seen previous to puberty; (b) the awkwardness and shy sensitiveness of puberty; (c) the giggling, self-conscious, seemingly silly period of girlhood in the 'teens. All of these periods are transitory, and are certain to be outgrown. It would be well for every teacher to glance at the illustrations in Warner's book, in order to recognize the most common types of abnormal children.

Beyond abnormal conditions, temporary or chronic

illness, indigestion, disturbance of the liver, eye-strain causing headaches, and a number of common physical disturbances needing the physician, rather than the priest, medicine, rather than sermons, are frequently the fruitful cause of ill-temper and general "wickedness."

Types of Children.

We all recognize that Classes of any line of objects present certain similar characteristics and that all individuals in each class have differences or peculiarities that distinguish or differentiate from others in the same class. Men, for instance, are a type. They have many similarities. Yet each differs from every other man. In a bushel of wheat all grains look alike. Yet all, microscopically, differ.

In the human family we see manifold types. There are types of Race. All Chinese look alike to those who do not know them. Yet no Chinese boy mistakes some stranger for his father. Among Americans, we see Yankees, Southerners, Westerners, Cowboys; we have types of bankers, salesmen, clerks, doctors, bookmakers, horsemen, artists, carpenters, etc., each differing most conspicuously from the other types (see Galton's *Hereditary Genius*); we have age types by which one age of civilization differs from all its predecessors and followers (see Kidd's *Social Evolution*); we have distinct religious types of many and various forms; we have marked temperamental types, as quick, slow, defective, normal, concrete, abstract, auditory, etc.; we have growth and development types, which are what particularly concern us here. Within the type much difference exists. Learn the type of childhood, and then master the individual differences or idiosyncracies within it.

A hundred babies seem alike, in the type of Infancy.

Yet no mother fails to know her own darling. So we, as teachers, should note two *sets of types*—

(a) *Mental Development.* Learn the distinct and predominant traits of each as tabulated, *a la* Roads:

<i>Primary Age.</i> 1-6 years.	<i>Childhood.</i> 6-12 years.	<i>Youth or Adolescence.</i> 12-18 years.
Restlessness	Less Restlessness	Storm and Stress
Activity	Still Active	Less Active
Frankness	Shyness	Diplomatic
Faith and Trust	Independence	Confidence
Self-Unconsciousness	Indifferent	Strong Individuality
Dependent	Group-Age	"Gang" or "Set" Age
Concrete	Hero-Age	Abstract Age
Imagination Age	Memory Age	Philosophic Age
Imitates Parents	Imitates Companions	Imitates Noble Deeds
Sex-Unconscious	Sex-repellant	Sex-attracted
No time thought	Lives in to-day	Ideals
Timidity	Courage	Recklessness
		Doubts
		Sex-Dangers
		On "Fool's Hill"

(b) *Temperamental Types.* Says Dr. Forbush: "The Influence of Temperament on the phenomena of development is not to be neglected. Dr. Coe has made a most suggestive study of this, but has applied it chiefly to the adult. Although Lotze has made an ingenious and often observable parallel between the sanguine temperament in childhood and the sentimental in adolescence, the diversities of temperamental nature which are to be permanent are already visible. The readiness but triviality of the sanguine; the cheerful conceit of the sentimental; the prompt, intense response of the choleric; and the ruminative nature of the phlegmatic temperaments are each noticeable in individual boys. The "Child-Types" which have been classified are only differences and combinations of temperament."

President Butler says in his *Class Lectures*: "We know that Temperaments exist and are of importance to

the teacher in the main outlines, but we really must acknowledge that we know very little about the subject," which is but another way of saying that Science has not reduced it to laws yet, but recognizes the reliability of the main facts.

Temperament seems to lie in a domain intermediate between Physiognomy and Physiological Psychology. It is not a psychological notion but a medical one. The average Psychologist is afraid of it because it seems to him to trench too much upon Phrenology, though Professors Wundt and Tichner make note of its importance, placing it after the Emotions. The old Greeks originated the notion, Galen and Hippocrates exploited it. They saw a fourfold relationship between mind and body, whereby the same disease, for instance, affected variously differing temperaments. The best modern division is, 1, Sanguine; 2, Bilious; 3, Lymphatic; 4, Nervous. The theory is, however, the same, that some physical condition of the body influences and controls the feelings.

There are very few examples of unmixed Temperaments, and it is rare to find the pure type. The usual mode is to single out the Nervous Type and set it aside. This type is rapidly increasing in proportion in our present period age. Observation and experience are the main aids at diagnosis. Few books are found in English, though plenty in French, and a few in German.

Good Physiognomies (Fowler and Wells, etc.), gives some treatment of it, and types of faces; and Dr. Warner in his *Study of Children* reproduces some pictures of types. Practically, although it is obscure, it concerns our whole treatment and attitude of behavior towards Children. The same mode of discipline will call out vastly dissimilar results in differing persons. In one we arouse regret; in another reform is wrought; in a third naught

but stubborn rebellion and opposition respond to our dealings.

Parents cannot define it; but they see its effects and say, "I have to treat this child differently from the other one."

Lesshaft recognizes six among children entering school: The hypocritical, the ambitious, the quiet temperaments, the effeminate-stupid, the bad-stupid, the depressed. Siegert names fifteen: Melancholy, angel-or-devil, star-gazer, scatter-brain, apathetic, misanthropic, doubter and seeker, honorable, critical, eccentric, stupid, buffoonly-native, with feeble memory, studious, and blasé. These characteristics, with their special relations to sensibilities, intellect, and will, are to be noted and used as diagnoses for individual treatment.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What position should one take towards the "Doubter"? Towards the Youth reading infidel books?
2. What habits are formed before Adult Age? What from 20 to 30?
3. What is the likelihood of alteration of habits or morals after the age of twenty?
4. What is the lesson from this as to the importance of your Sunday School duties?
5. "Why and how is the action of the mind influenced by that of the boy"? How may the liver affect religion?

CHAPTER X.

HOW TO PREPARE THE LESSON.

SUGGESTED READINGS.

THE LAWS, ETC.: Sunday School Science, Holmes, pp. 28-33; How to Conduct the Recitation, McMurry; Character Building, Coler, pp. 123-127; The Foundations of Education, Seeley, pp. 154-162; A Syllabus to The Point of Contact, Hervey, Preface.

How to Prepare to Study the Lesson.

There is one tremendous, primordeal "First Step" for a Sunday School Teacher to take in commencing the preparation of the Lesson Study; and yet, strange to say, it is the one step, above all others that most teachers entirely omit. It is Prayer, for if ever we require the help of God's Holy Spirit, "to guide us into all Truth," "to take of the things of God and show them unto us," it is here, where we are preparing to guide other immortal souls than our own into "the way of Truth," into the plains of peace. The words of Holmes on this point are most inspiring.

"The first law of the lesson is that of prayer, not *a* prayer. Between prayer and a prayer there is all the difference that there is between heat and cold. A prayer may be formal, forced, unnatural, without life. Prayer is the spirit permeating the character. Prayer is a state; an atmosphere surrounding a life. The right knowledge of the Sunday School Lesson is possible only through the help of the Spirit. Prayer is the breath of the Spirit."

2. The second recommendation is "Read, read, read." There is no way to absorb the general, all-round knowl-

edge necessary for teaching any lesson for a half-hour, without prolonged, patient Reading. Sunday School Teaching is no place for "shirkers." It is no place for the lady of fashion, who desires merely the "honor" of being a teacher in Church, and has "no time to prepare the lesson until Sunday morning." Read much and read widely. Do not be content with just enough knowledge to answer the printed Questions. Do not be content either with the small, condensed summary, contained in the Teacher's Aid. Get other books recommended, either by purchase, or from some library. There are few schools that will not gladly make a strenuous effort to supply books to any teacher who is really willing to study, and perfect knowledge. The difficulty is that the generality of teachers take up teaching as a "side-play." Ask any rector to tell you *the truth*, and he will frankly say this is so. Know more than the brightest of your scholars; know just as much as you can possibly find out on the subject.

3. Keep at least one entire Lesson ahead of your pupils, both in order that you may be able to suggest to them, in assigning work for the next Lesson, that they may avoid the difficulties you have discovered; and also that when you come to teach it, it may be a second review to you, thoroughly familiar in all its phases and sides, from your own first review that week. Thus you will study two lessons a week, one in advance and one reviewed for the teaching that ensuing Sunday.

4. Have a Teacher's Reference Bible, if possible—such as the cheap \$1.75 book (Int. Bi. Co.) known as "The Combination Bible," which has both Authorized and Revised Versions, with all the usual Aids, Concordance, and Maps. At least have a small Bible of your own, and mark it in ink, as need requires, for subsequent use. (Mrs. Menzies' Marking System is not a bad one to use.)

5. The Text-Book, you see, is the crux of the teaching. Read over carefully what is said on the Chapter on *Lesson Series*, particularly the part on The Modern Source Method. With Question-and-Answer Books you can do little but parrot-work. You are a machine. Your individuality is taken away. Most of the suggestions following will be useless with such a book. With any other System supplying Questions for which Answers are to be sought from the Bible (or even printed sections of it), or from the Prayer Book, you have some measure of freedom, *provided* you are permitted to have some of "the Liberty" in teaching it, referred to as one of the qualifications of a teacher, in Chapter II.

The best Text Book, however, is one built on the Heuristic or Source Method, and it becomes then barely more than a guide for research, a suggestive Handbook Outline for study. The development of the Lesson in Class then lies more in your own hands.

Text Books to-day on this method have the following characteristics: (a) Broad, suggestive Review Questions, for Rapid Oral Answers, covering a wide outlook, and making pedagogical connection of the new lesson with those of the series thus far. (b) Questions for Home Study with Prepared Answers, usually written, in order, first, to fix the knowledge more firmly by the pedagogical act of "driving it home by writing it down"; second, to ascertain that sufficient home study has been accorded it. (c) Questions for Class Discussion, based on the general Home Study, new, live, interesting, provoking active expression, in place of the usual dead, dry, monotonous "recitation." (d) Questions to be assigned for Particular Research, such as certain obscure Geographical, Historical, Archaeological, or Critical points. (e) Provision in the amplest form for the Use of Maps, Pictures, Illustrative

Objects; for the development of Practical Handwork, the making of Maps, Objects, drawing of routes, insertion of cities on outline maps, etc. Such Lessons demand work, hard work. They are difficult to teach, and are apt to be most unsatisfactory under incompetent, lazy, or indifferent teachers; but they are the *best*; the ideal, to be sure; but just in accord with the present Day School System, and at once recognized as such, and appreciated and respected accordingly by all bright, earnest scholars.

6. Your Lesson may be on the Bible, the Prayer Book, Church History, or some other Religious Topic. At any rate, you will be able to secure some Source Book on it, as the Prayer Book, the Bible, a History, etc. Before seeking answers to the Questions, prepare yourself in your general information and knowledge.

Dr. Hervey's Directions for Study.

"The following suggestions have been gathered from the experience and practice of those who know how to study and are designed to help those who do not know how to study. They are directions such as might be given by a teacher to his class. They can be followed with adaptations in the study of any book. If they are followed intelligently, two things are likely to happen: First, the student will be able to improve upon these directions; Second, the student will become able to study without consciously following directions.

1. Read the whole lesson (or chapter) through once for the purpose of getting a general idea of what it means. When you have finished this reading, close the book, and write a brief statement in answer to the question, "What is the point of this passage?"

2. Read the chapter, sentence by sentence, paragraph by paragraph, trying to grasp the meaning clearly, precisely, personally.

Some of the words contain "buried metaphors," pictures; see that you see these pictures, and are prepared to make others to see them.

Some of the sentences are expressed in abstract language, conveying a general truth; find concrete illustrations of every one of these. Where the author uses an illustration, find other illustrations of your own.

Where the author uses one form of statement, use another of your own. See in how many ways you can say the same thing. (There are many ways of putting things, as there are many flies on the fisherman's hook.)

This is the step of clearness, of detail, of picturing, of amplification, and enrichment of materials. Its purpose is to make the truth clear, definite, concrete, and so warm, living, and ready for action.

3. Read the chapter, paragraph by paragraph, asking yourself, "What question is answered by this paragraph?" "What short statement will precisely express the point of this paragraph (and so be the answer to the question just framed)?" How is this paragraph related to the whole? Does it suggest a paragraph or sentence in another connection? How does it follow from what precedes? How lead to what follows? In a word, if it is a link, what are the co-ordinate links?"

Make an outline of the chapter or the book, with heads and sub-heads. And, with all this thinking, be alert for personal meanings, for applications.

To sum up: First, a rough general view, such as a civil engineer might gain by riding over the country he is to survey. Second, clearness as facts; warmth in details; putting yourself into the thing, whether it be a thing done, a thing seen, or thing felt. Third, compacting parts into wholes, seeing ends from beginnings, organizing for action. And at each step, the thought of personal assimilation, and

of use: "What does this mean to me? Is it true? Do I disagree with it, and why? How can I use, apply, follow, live it? How make it live in the mind and lives of my pupils?"

7. Having your own knowledge of the Lesson Passage, search for Additional Material. If you have other books, read them. At any rate, be certain to secure somewhere more information about your subject than your class has. A faithful teacher should have on hand during the week some volume from a library bearing on the general line of study (not on each lesson by any means) and read it, in place of, or parallel with the usual novel and newspaper, without which no one exists these days. Few indeed, if any, are the cases where some moments may not be found for, say, fifteen minutes a day. A Sunday School Teacher should be always trying to learn, and learning, should be pleasant, not an irksome, disagreeable duty, to be shirked until the time comes "for studying the lesson." If it be unpleasant and distasteful, then something is radically wrong with the spiritual side of the teacher; and Rule 1, of this Chapter, had better be re-read on the knees.

8. Study the Lesson Questions from the Text Book, and write out yourself the fullest answers to them: *write*, because it drives the knowledge home for you yourself, just as writing does for the pupils: *fullest*, because you want to be overstocked, not understocked, nor with "just enough to fill in the time."

9. Now make an Outline yourself, according to the proper Pedagogical or Herbartian Steps for Teaching. These steps of teaching are:

(a) Preparation. Just as the farmer prepares your class for the new lesson. Write out Questions, making up new ones, different from those in your text-book. Be pre-

pared to call up the related knowledge that is lying dormant in the minds of your children.

(b) Presentation. Just as Preparation theoretically corresponds to the Review Questions in a properly prepared Heuristic Book, so Presentation corresponds to the Questions for Home Study, only you want to prepare your own set, for your own benefit, if you can. At any rate, you intend to instruct, and not simply "hear recitations," so you will present new material. In other words you will sow the seed in the ground prepared. And considering all the points referred to under the section on Method, you will thus study to present your material, gathering Illustrations, working up Live Questions, providing for Attention, Interest, and Memory-training; and so doing your work in Class, with but slight reference to book, certainly without being wearisomely "tied to it."

(c) Association or Elaboration. It is not what we eat, but what we digest that is of use. It is not what you recite glibly to the child, rattling it off perchance from scribbled notes; but what he appropriates that is to build up a character, efficient for the best. Apperception, we say, is to assimilate the new material. Simply put, this means you are to be sure the children understand, take in, appreciate what you teach them. Build up your illustrations around your teaching. The whole benefit of all subsequent teaching may be lost if you carelessly miss making the connecting link clear and lucid.

(d) The fourth step is variously termed Generalization, Classification, Recapitulation, Reproduction, Review. It is really getting at the principle, so that the knowledge can be re-stated by the pupils in a new form, in a wide, general manner, as part of the whole field of knowledge. Many of the Thought Questions contained in Questions for Discussion in Class are intended to embody this idea.

(e) The last step is Practical Application; in religious fields expressed by the words, "The Moral." Sometimes this is to be stated; sometimes hinted at; sometimes left for the scholars to see it plainly written all over the topic. If Habit and Character is our aim, then here, too, comes in the Inquiry, "How have the Teachings of the various Lessons been functioned or applied practically in the outside, daily lives of your children?" This is the real test of all good work, and it is probably not too strong a point to insist on, that the teacher who is not influencing the lives of the scholars in some way for good is failing in the best ideals of character-building.

10. One more suggestion. It is, do your work not later than the middle of the week, systematically, with regularity, on a set day and hour, if possible, in comfort and quiet, and then—forget it?—no, think about it, off and on, all the rest of the week, before your last review nearer the Class Hour. Think, think, think; perhaps "mull" might be a better word, for it suggests so much, such meditation, such brooding. This will almost never fail to bring forth abundant harvest, soul-harvest, inspiration, by which you will go to your class brimming over with eagerness to present new truth, filled with suggestive similes to drive it home, and prayerfully anxious to help this child or that child, whose temptations and weaknesses you well know, towards a higher, nobler ideal of Christian service.

Types in Teaching.

In secular education, Types play a large factor; and the general trend of opinion to-day is to make a most prominent use of them, so far as possible in every department. The plan of typical elements, typical characters, typical bays, countries, rivers, mountains, typical industries, etc., seems to form the groundwork of numberless

lesson-plans. The idea is a good one (a) because it supplies the foundation for grouping certain characteristics which belong to classes; (b) it aids in generalizing, forming concepts, practically being a model form of unifying knowledge. To that extent it is labor-saving, memory-relieving. The child does not have to master the characteristics of each new object. He has left only the few peculiar and unique dissimilarities or differences, which differentiate it from others of the general type. So the medical student learns the typical features of fevers, of the exanthemata, and then easily stores up the specific marks and symptoms of each disease among them. So with the actions of drugs, which he groups in classes. This plan has not been sufficiently emphasized in religious education.

Religious Education by Types.

In our devotion to Bible History, to isolated Pictures, to the Biographies of Heroes, etc., we have not, as yet, provided a single Course of Lessons (so far as we are aware) based on Types. We occasionally mention Types, as in the case of men who were "Types of our Blessed Lord"; but we do not plan types, as a Type Sermon of Christ on True Giving; or a Type Character of a Worldly Young Man, etc. There is abundant scope, whatever be our required system of lessons, for opportunity to use this little hint, and develop our topics occasionally on the type form. Our children will at once appreciate our approach to day-school work in this particular. The more we adopt such advanced economical methods in our Sunday School System, the more will the School of the Church win respect and co-operation.

Professor Charles McMurry says (2) (11): "To answer the important question how a healthy and sustained interest is to be awakened in studies would be to solve many of the greatest difficulties in teaching. To interest child-

ren, not merely for the hour, but permanently; to select, arrange, and so present ideas that they awaken a steady appetite for more knowledge and create a taste for what is excellent, *this* is at least one aim that we must insist upon in recitation work. Story, biography, history, poetry, natural objects, and nature, each in its time and place, awakens mind and heart, and sows seeds that will germinate and grow." Many of the hints thrown out in the section on The Point of Contact are of value here.

"In the mighty march of progress
There is many a vain detour,
But the route is always upward,
And the aim is always sure;
And tho' men may prove uncertain
Faith must look beyond the curtain
To the God, who is the Doer."

—*Ella Wheeler Wilcox.*

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. How would you definitely go about preparing *next* Sunday's Lesson, according to new ideas you have gleaned from this chapter?
2. What particular Laws seem to appeal to you most as helpful?
3. Could you apply such a method regularly to your present Lesson System? If not, why not? Is it your fault, or that of the System?
4. If such sort of Preparation as is indicated here is the usual and proper plan of procedure for Secular Lessons, why should it not be used in the Sunday School? Is not all Teaching the same in principle?
5. What do you think of the value of Types in Teaching? Give reasons.

CHAPTER XI.

HOW TO CONDUCT THE RECITATION.

SUGGESTED READINGS.

ORDER: How to Keep Order, Hughes; The Foundations of Education, Seeley, pp. 63, ff.; The Mind of a Child, Richmond; The Art of Teaching, Fitch, pp. 107-140.

How to Conduct the Recitation.

After the lesson has been prepared carefully at home, is there anything left beyond the simple coming "to teach it and hear the children recite it?" Yes, very much, for teaching is not such a simple act as it at first appears. It is not merely the "reproduction" in a formal manner of the lesson that has been so carefully prepared, according to the approved steps. We shall consider the following important details, every one of which is needful for the recitation. These points which require a few words of elucidation are: Order, Attention, Interest, Teaching, Point of Contact, Questioning, Illustrating, Memory Work, and Training the Memory.

How to Keep Order.

"Order is Heaven's first law," and it is certainly also the first law of the Class. Without Order, no good teaching can be secured. Many of the suggestions given in other chapters, such as size of class, readiness and personality of the teacher, method of teaching, illustrating, questioning, etc., affect Order. James H. Hughes, Inspector of the Toronto Schools, has written a helpful brochure upon this subject. He defines good Order as "the conscious recognition of law, and a co-operative submission to

constituted authority. It places no restraint on those who are well disposed. Law is perfect liberty to those who do right. Good order does not mean merely freedom from disorder. It is positive, not negative. Order is work systematized." Our evil tendencies and our weaknesses serve to lead us away from Order and Duty.

A teacher who fails to keep Order fails in one of the very highest duties. "The grandest aim of all educational, ennobling, and Christianizing agencies is to bring the whole human race into conscious, intelligent, and co-operative obedience to the Divine Law-giver." The Sunday School Class is one of the very agencies of most use in training and educating this habit of Order. Thus it is not only for the sake of the Teacher, nor yet for the sake of the individual Lesson to be taught, that Order must be maintained; but for the general good of the child. Thus training in Order is just as truly educative as is Teaching.

The Difference between Securing and Maintaining Order.

These are two very different operations and must be carried on in diverse ways. It is not possible for a teacher, taking charge of a class, to secure Order at once by the same measures that will be used a little later to maintain it. The teacher should have the sympathy of each member in the class, and however much discipline may be used, this bond of sympathy should ever exist. Rules should be few; but those rules should be absolutely respected and obeyed. Looseness, laxness, and freedom are both bad for the pupils and destructive of confidence in the teacher. Firmness is admired by the scholars, while weakness and wavering are despised.

Agencies for Securing and Keeping Order.

(a) Coercive Agencies. Such are those that endeavor to compel the will of the child. All punishments and the mere dominating will-power of the teacher, which

latter borders on hypnotic control or personal force, are the lowest forms of control; external, negative, and the least effective. The child so influenced lacks spontaneity and executive activity.

(b) Executive Agencies. These are far better. Give the child something to do. Hold his attention and interest by providing some direct outlet to his self-activity, either physical and manual or mental. The will of the scholar learns to yield willingly, almost unconsciously, to the will of the teacher. This habit gains by practice just as other habits do. It is absolutely impossible for disorder to exist in a Class where each pupil has some definite work. Proper attention should be given, even in a Sunday School Class held in the pews of a church, to posture, so that children sit upright, not lounging listlessly, which produces disorder by the very attitude assumed. The position of each scholar with regard to the teacher is also significant. Each child should face the teacher, being seen and seeing at all times, and not merely when individually reciting. The eye of the teacher should take in every child with one sweep. Concert work, *i.e.*, answering, reciting, or reading together, all the class at once, is excellent for gaining Order at first. This is not always practical, where more than one class occupies the room; for, of course, the only way to uphold the Order of the whole School is that each class, as well as each child, should remember Order.

(c) Incentive Agencies. The ultimate aim of all discipline is to render a person self-controlling. Even external restraint should end in independent power. So long as discipline has to be exercised from without, no child is in the condition to do his best work. He acts under restraint. It is only when control works within outward, that the progress of any person can be secured. Therefore incentive agencies are the best. Interest is, of

course, the very highest, for it is, as we shall soon see, the spontaneous outgoing of the child's own impulses and desires. There is no question of Order or Disorder, where the right sort of Interest is active. Hence in modern Day Schools, where the true ideas of Interest prevail, the factor of Order and its Incentives has practically disappeared.

The most effective Internal or Incentive Agencies, beyond natural Interest, are the Motives, good or bad, as they may be. When the child becomes a man, his progress in life and his usefulness to society will depend largely on the kind and force of his motives. Some men fail from want of motives; but the majority who fail do so because they do not exercise the good ones they possess. It is the inculcation and education and training, by practice, of good and high motives or ideals in life, that is the Teacher's chief aim in all teaching. At first, we suggest motives; but as children grow older, they originate motives themselves.

In suggesting motives, as Incentives to Order, the teacher should show great wisdom and care, that they may be appropriate to the moral development of the children. "The surest way," says Hughes, "to destroy sincerity and develop hypocrisy and formalism is to try to make little children assume that they are fully developed Christians."

A glance at some of these controlling motives and their exercise will be suggestive. (1) Fear. This is one of the earliest to appear; and one of the lowest to use, for it paralyzes spontaneity of character and produces servility. For certain classes of children, usually low in breeding and accustomed to punishment, it may be the only motive that will appeal to the understanding. It is never suited to any save undeveloped moral natures. (2) Praise. This is good, if bestowed wisely, for good work, meritorious ac-

tions, real endeavor, high intellectual work, unselfish and generous deeds. Praise should be reserved, so far as possible, for acts involving moral principles; and for honest effort, not for natural skill or unusual genius. It is better given privately than publicly; for in the latter instance, it weakens, rather than strengthens character. If praise assist to make a child vain and conceited, it is a positive injury. Any partiality shown one member of a Class causes jealousy. (3) Ambition. This is usually regarded as a dangerous motive, because selfish. The only ambition of worth is that which strives for noble ideals. (4) Emulation, which is also dangerous. This was (and is) used much by the Jesuits in all their schooling. It leads to envy and jealousy in most instances. This is because of the wrong kind of emulation. So long as the bond of human sympathy exists, a proper kind of emulation will always appear. The true spirit of emulation is generous and stimulating, if carried on in a chivalrous manner. Much can be accomplished in maintaining Order by emulation, both between individual scholars, and between neighboring classes. (5) Competition, which is similar to emulation, and which, if it be not allowed to degenerate into rivalry, is of benefit in stimulating flagging energies and keeping that eagerness which secures healthy Order. (6) Love of the Teacher. Almost the strongest power in the Sunday School is the personal affection that exists for the Teacher. It is well that this is so, even though it often prove a barrier to proper grading, and the transference of pupils to other classes. The bond of sympathy, the power of affection and personal example, the "Heart-side" of Education is God-like and should never be despised. The Teacher who has lost the sympathy and affection and respect of the children, had better resign the class at once. For teachers they love, children will do a great deal to

manifest their affection. Order, even under a dry subject and pretty lifeless teaching may be secured and maintained for a long time by a teacher who is beloved. It is not perhaps the theoretically ideal basis on which Order is securable; but it is one of the very best and highest that small children can be possessed of. (7) Curiosity, desire to know. Answer a child's everlasting Interrogation Point, especially as to concrete knowledge, and you need never trouble about Order. His absorption will be absolute and complete. Curiosity is universal. There is no question of arousing it. Only supply material to satisfy it. Moreover, remember that "curiosity in the child will become love of the truth in the man." It is met by taking the child by the hand and leading him into the wide, wondrous realm of truth-investigation. It is Longfellow's—

"Come and wander with me,
Into regions yet untrod;
And read what still is unread
In the manuscripts of God."

And this attitude toward Curiosity marks the trend of the entire method we should pursue in all Education. Follow Truth, no matter where she leads, only be certain that it is the Truth, and that sure foundations underly the path we tread to her abode. (8) Love of Activity, manifested by want of Change, change of posture, or of subject, or of method of recitation. Dullness and sameness are fatal to good Order. Therefore make frequent alteration both in the position of the children (the more frequent the younger they are) in the method of teaching the Lessons, varying from a routine plan each week or so; and in the subject, or at least in its treatment, so far as may be. (9) Consciousness of Power. This is not the same as Emulation, Ambition, etc. It is the feeling of advance in control and discipline, self-mastery, such as one expe-

riences after accomplishing a difficult piece of work. When a child comes to feel that he has a special power he is responsible for, he seldom neglects to make use of it.

Good Teachers never complain of disorder; and the surest method, after all, to secure and constantly to maintain order, is to develop oneself, by study and by practice, into right methods of teaching.

Suggestions for Teachers in Controlling Restless Children.

a. In assigning lessons, it is often a good plan to make certain individuals responsible for certain questions, or parts of questions, assigned to them in advance. This is necessary where time is limited, and where search for illustrations is called for.

b. Some of the questions are too comprehensive in character to be dealt with in the time between two lessons. It is suggested that at the beginning of the course such questions be assigned to individuals as special topics, to be reported on at convenience.

c. Written examinations at the close of the course will be found both instructive and interesting. Such examinations are strongly advised. Questions for examination may be framed by the Rector or Teacher forming questions. In conducting examinations, it is a good plan to assign examination numbers, which will serve to identify the papers, the name of the student appearing on no part of the paper.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What do you find your main difficulty in *keeping* Order?
2. What plans have you been making use of to *secure* Order?
3. What ill effects have you ever noted from your own use of improper agencies to secure and keep Order?
4. At what age do you find children most unruly? Can you say why?
5. What are said to be the *best* methods to use in Order?

CHAPTER XII.

THE PROPER AND IMPROPER USES OF INTEREST.

SUGGESTED READINGS.

Relation of Interest to Will, Herbart Year Book, Dewey; How to Conduct the Recitation, McMurtry, pp. 11-12; The School and Society, Dewey, p. 54; Talks to Teachers, James, pp. 91-99; The Child and the Bible, Hubbell, pp. 33-34; Foundations of Education, Moore, pp. 49-67; The New Psychology, Gordy (Interest); Ped. Bible School, pp. 251-256.

How the Interest of Children May be Secured.

Dr. Dewey of the University of Chicago has shown the world what is the true Doctrine of Interest. The gist of his argument is "that genuine interest is the identification, through action, of the *self* with some *object or idea*, because of the necessity of that object or idea for the maintenance of *self-expression*. . . . When we recognize that there are certain powers within the child urgent for development, needing to be acted upon, in order to secure their own efficiency and discipline, we have a firm basis upon which to build."

Expressed in plainer language, things do not have to be "made interesting," if we are teaching the proper subject in the proper way. As Dr. Dewey puts it, "Interest is no more passively waiting around to be excited from the outside than is impulse," or the child's native desires and tendencies. Interest is but the child's own native responsiveness to its own self-active impulses, urging on to their satisfaction. Interest is thus (a) active, or propulsive; the native impulses of the child pushing on to a discharge in one direction or another; (b) objective, that is interest always attaches itself to some object or thing, whether ma-

terial or mental; (c) emotional, that is accompanied by feelings of its being "worth while," which is the reason why the child keeps on in cases of effort, which at times may seem disagreeable.

Two Kinds of Interest.

This feeling of so-called Effort indicates the two kinds of Interest recognized, (1) Immediate or Direct, and (2) Mediate or Derived. The former is where the self-expression puts itself forth with no thought of anything beyond. The end is the present activity. The mere pleasure of action or colors or the excitement of a story or of play and amusement is of this character. Derived Interest on the other hand gains its hold on our mind through association with something else that is interesting in itself, and the interest in the one is carried over to the other. Thus a time-table can be of utmost interest, if it concerns our own journey or that of some friend. Hard work ceases to be a drudgery when connected with some definite and appreciated result. This therefore is what we mean when we say, "Create Interest." It does not mean a false interest set up by colored chalk-lines, or bright figures or pictures with no meaning in themselves. It does not purpose jingly tunes or nonsensical motions for the attention, held momentarily and aimlessly. It means all the real, intrinsic connection of the subject with the child's own, vital past experiences, with his own impulses to thought and action, giving self-expression to his own impulses to thought and action, giving self-expression to his own native or acquired wants and tendencies, and thus an interest in the subject in hand. Any other means, used to hold Attention, maintain Order, secure Study, gain Answers to questions are false and worse than useless, being positively injurious, and creative of the permanent habit of Divided Attention or Mind-wandering.

Prof. Gordy says: "The great secret of interest is adaptation. The toys and playthings and pictures of a child amuse him because they are adapted to his state of development—they stimulate him to exercise his powers. What we must do in teaching, if we expect to interest our pupils, is to set them to do something that they are able to do, in order that they may acquire the power to do what they cannot do. We should constantly be striving at every stage of a child's development to learn the contents of his mind—to make an inventory of his capacities, so as to see which of them we may turn to educational account, and how. And here again we come upon the fact that meets us at every turn and corner of our experience in teaching—the necessity of a constant, careful, systematic study of our pupils, if we hope for the best success in teaching them. Unless we know them thoroughly, we can not adapt our teaching to them perfectly.

Some Helpful Suggestions.

Note Prof. James' Rule: "Any object, not interesting in itself, may become interesting through becoming associated with an object in which an interest already exists. The two associated objects grow, as it were, together. Again, the most natively interesting object to anyone is his own personal self and its fortunes. Lend the child his books, pencils, etc., then give them to him, and see the new light with which they at once shine in his eyes. Thus in teaching, begin with subjects in the line of the child's own personal, native interests; and then, step by step connect your new teaching and new objects with these old ones." This is what is involved in the old Herbartian doctrine of "Preparation," often so difficult of comprehension.

Says Dr. Dewey again: "A question often asked is: 'If you begin with the child's ideas, impulses and interest,

so crude, so random and scattering, so little refined or spiritualized, how is he going to get the necessary discipline, culture, and information?" If there were no way open to us except to excite and indulge these impulses of the child, the question might be asked. We should have to ignore and repress the activities, or else to humor them. But if we have organization of equipment and of materials, there is another path open to us. We can direct the child's activities, giving them exercise along certain lines, and can thus lead up to the goal which logically stands at the end of the paths followed.

"'If wishes were horses, beggars would ride.' Since they are not, since really to satisfy an impulse or interest means to work it out, and working it out involves running against obstacles, becoming acquainted with materials, exercising ingenuity, patience, persistence, alertness, it of necessity involves discipline—ordering of power—and supplies knowledge."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Explain clearly the root reason why Interest with Effort, due to a false notion, is both ineffective and injurious.
2. In what lines do a Child's Interests mainly lie?
3. Will Interest differ at various ages? Why or why not? Explain by examples.
4. What Suggestions do you consider of most worth for Interest?
5. Think out definitely how you propose to make next Sunday's Lesson intrinsically interesting.

CHAPTER XIII.

THE ART OF SECURING ATTENTION.

SUGGESTED READINGS.

ATTENTION: The Art of Teaching, Fitch, pp. 107-ff.; The Art of Securing Attention, Fitch; Talks to Teachers, James, pp. 100-115; The Child and the Bible, Hubbell, pp. 23-24; The Foundations of Education, Seeley; Sunday School Science, Holmes, pp. 34-40; How to Hold Attention, Hughes; Psychology and Psychic Culture, Halleck, chap. II.; The Seven Laws of Teaching, Gregory, pp. 29-46.

FATIGUE: Study of Children, Warner, pp. 137-153, 212, 236; Educational Review, Jan. 1898, Baker; Pedagogical Seminary Mag., Burnham, 2, pp. 13-17; The Physical Nature of the Child, Rowe.

How to Hold Attention.

Inseparably interwoven with Order and Interest is the question of Attention. To say that an object is interesting is but another way of saying that it excites interest.

Kinds of Attention.

Attention has been defined as "Fixity of Thought," and Prof. James recognizes two kinds: (1) Passive or Spontaneous Attention, and (2) Voluntary Attention, or attention with effort. The former is that given to immediately interesting things, and does not need to concern us further. The latter, Active or Sustained Attention, is the one that affects our teaching.

Law of Voluntary Attention.

"Voluntary Attention cannot be continuously sustained. It comes in beats." Strictly speaking, it is a process that exhausts itself in a single act. If we are to keep up thinking, for instance, we must bring our minds constantly back to the topic in hand, almost with a positive wrench. The sustained attention of the genius, for hours at his subject in absorption, is for the most part of the

passive type. Therefore Attention, such as we want to get, to dry, almost constantly abstract things is a very hard thing to get. We must face that at the outset. Again, all concentrated and voluntary Attention is difficult for children. Yet we must secure it, if we are to teach.

How NOT to get Attention.

We cannot secure it by demanding it. This results in seeming attention; but real mind-wandering, and inattention. Claiming it, demanding it, entreating it, will be useless. Nothing can keep the child's attention fixed, save interest in the subject considered.

Principles Involved.

Attention will not attach itself to uninteresting things. Therefore the subject must be made to change its aspect, show new sides, and new and interesting phases. From an unchanging subject the mind, even of an adult must wander. Either the stimulus must vary or some new attribute must be discovered in the object. The nervous system soon tires under the strain of continuous attention to the same thing.

Methods for Attention.

1. The Teacher must be thoroughly prepared, overabundantly prepared in the topic considered; must know all sides of it; feel the fullest confidence and self-assurance, so that there is no need of referring to notes and written papers.

2. This gives opportunity for looking directly at the children and using all the power of Personal Magnetism one has. Some teachers have more of this influence than others; but all have some, and we ought to use it to its utmost.

3. One must have carefully thought over all the means of presentation of the subject, that will most nat-

urally connect it with the topics already interesting; such as association with the children's homes or surroundings or interests; the use of stories, pictures, etc.; all the possible means to gather interest in the subject; all the new unfolding of other phases and attributes; all the ways in which the topic will directly meet the needs and wants of the children in practical life.

4. Prof. James, quoting from Fitch, again passes a number of points in rapid review: Posture may be changed, places may be changed. Questions may be asked in concert, asked singly, asked elliptically (the child supplying the missing word), etc. The teacher may pounce upon the listless child with an abrupt question. Recapitulations, illustrations, examples, novelty of order, alteration of customary routine, especially on dull and drowsy days, all these are plans to be tried at different times. At the bottom of all these points comes the ever basal principle, that "it is the old in the new, or the old with a slightly different turn," *i.e.*, the change from the dead sameness, that holds Attention. If the subject be abstract, illustrate it by concrete examples. If unfamiliar, show some point of analogy in it with the known. "Let the pupil wander from one aspect to another of the subject, if you do not want him to wander from it altogether."

Native Variation in Attention.

James calls us to note that there is undoubtedly a great difference among individuals in their power of Attention and concentration. It probably depends upon variation in types of fields of consciousness. In some it is highly focalized; while in others it is wandering. It is probably a fixed quantity in any person.

Fatigue.

It is important that even the Sunday School Teachers learn to recognize the manifest signs of fatigue in the class

and not spoil the good effect of a lesson by "overdoing it." There are two recognized kinds of fatigue (*a*) normal, and (*b*) abnormal. (*a*) Normal Fatigue is the proper result of all work, mental or physical. It is the bending of the bow-string, which springs back again on release. Rest, sleep, and food correct normal fatigue. (*b*) Abnormal Fatigue is snapping and cracking the bow, pushing the expenditure of energy beyond recovery. Then a diseased condition usually ensues.

Signs of Fatigue.

(*a*) *Normal*—(1) A definite weakening of Attention; (2) An increasing unreadiness and inaccuracy of judgment; (3) Loss of Self-Control, temper, etc.; (4) Lessened work-rate. Note, that the concentrated attention of Adults can be held for forty-five minutes only with useful results. That of Children of adolescent age not over thirty minutes; small children of the Primary age not over fifteen minutes.

(*b*) *Abnormal*—(1) Depression of the mouth angles; (2) Presence of horizontal forehead furrows; (3) Eyewandering and positive inability to preserve fixation of the eyes. Note, this does not mean ordinary restlessness; (4) Dull, dark color under the eyes. These signs are of value only because a Sunday School Teacher may have children in the class, abnormally fatigued during the week from either (1) overwork, (2) unwholesome confinement in unsanitary homes, (3) injurious shocks and bad treatment.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is the Psychological Basis of all Attention?
2. What two Kinds of Attention are there?
3. What is needful to "hold Attention"? Why?
4. Give five concrete examples of proper plans for gaining Attention.
5. What faults have you noted in your Class Methods here?

CHAPTER XIV.

HOW TO BUILD UP KNOWLEDGE.

SUGGESTED READINGS.

POINT OF CONTACT: The Point of Contact in Teaching, Dubois; Syllabus to above, Hervey; Teacher Training, Roads, pp. 65-67; The Seven Laws of Teaching, Gregory, p. 67, pp. 50-59; The Contents of Children's Minds, Hall; The Religious Content of the Child-Mind, Hall, in Principles of Rel. Ed.; The New Psychology, Gordy, pp. 288-293.

The Point of Contact in Teaching.

This is the title of a delightful little book by Patterson Du Bois. In it he sums up most attractively a galaxy of fundamental points of Philosophy and Psychology, some of which will prove of inestimable assistance to most of us. "What is first as cause may be last in discovery to the child." "What is truly known must be known by experience." "A child knows at first only the concrete." "In all teaching, proceed from the Known to the Unknown." "Therefore find the Point of Contact, that is the Point of Interest, the Child's Life-plane, and make it the Point of Departure and Sympathy in all teaching." "The great fault in our Sunday School teaching has been that we have not sought the child's penetrable point. We have approached him through adult ideas, upon an adult plane." "Truly, we have spoken baby-talk to him; but in our baby-talk, we have spoken to him truths unsuited to babies."

The Plane of Experience.

Stop and think for a moment in your teaching just what the Experience of your children has been. Are they city or country children? If city-bred, how much do they

actually *know* of the country, and *vice versa*? "What interests a child must be immediate and level to his thoughts." "Imported material" will not hold him. Political issues of the Divided Kingdom, Ritual of the Mosaic Law, even the details of the Ten Commandments for a child that cannot count above four, are somewhat above the children's plane of experience. (!) We dare not select Holy Scripture, "remote from a child's plane of experience, and then suppose that just *because* it is God's Word, God will work a miracle in order that it may be understood. The child may even have enjoyed memory work that it has not in the remotest degree comprehended, because of the verbal jingle bound up in it.

How Much Children Know.

Prof. Hall, in a sweeping investigation of Boston School Children, just after entering school (say from six up), found that 20 per cent. of these did not know where milk came from; 55 per cent. did not know that wooden things were made from trees; 47 per cent. never saw a pig; and over 13 per cent. did not know their cheek, forehead, or throat. Most of them thought many animals were no larger than their pictures. Of 10,000 children in Berlin, on whom tests were made, he says that at the age of beginning school work, 60 per cent. of the boys and 40 per cent. of the girls had heard of God, and about the same proportion, of Christ; 72 per cent. of boys and 28 per cent. of girls had heard Bible Stories, etc., to a prolonged and detailed table. In other common matters, 18 per cent. of city children and 42 per cent. of country children had seen the sun rise; about 80 per cent. of each had seen a shoemaker at work; 28 per cent. of city and 63 per cent. of country youngsters knew that bread came from grain, etc. The lists of various experiences is given in detail in Prof. Hall's brochure; and some points on religious content

in his Lecture in *The Principles of Religious Education*. The lists are well worth careful mastery by all teachers of small children.

Words as Vehicles of Thought.

Gregory says: "Language is the vehicle of thought; but it does not convey thought as a wagon carries goods. It conveys them rather as wires do telegrams, signals to the receiving operator. Words bring ideas, and if the ideas be incomprehensible, owing to lack of previous knowledge, want of "an apperceptive basis," then words, as such, are futile. Words are loved or hated for the ideas that they suggest. Words are loaded with false, spurious meanings, social coloring, untrue conceptions due to circumstances or surroundings of usage with which they were the first time connected. Words, rightly used, are clue-lines, signs, of real thought and intelligence. Words belong in certain groups or families, and are better learned and used, if so systematized and grouped by the teacher and pupil. Much of our conversation and teaching is padded with unnecessary, meaningless, useless words. There is a skill in being concise and to the point. It is not the mark of intelligence to become verbose in an outpouring flood of words, often to no purpose and no end."

How to Graft the Unknown to the Known.

In technical language this is the Apperception, already referred to. It is not always easy for the teacher, knowing so little of what the child's mind really has experienced, to find the point of contact at once. One needs quick thought, keen observation, rapid adaptability to sudden unfoldings of contact-points in order to adjust the knowledge to the child's capacities. The story Du Bois gives from Miss Harrison's experience strikes at the right method. Practically, it is putting yourself so far as may

be at the child's plane, and endeavoring to picture to your own mind what he knows, what he likes, where his interest and curiosity will lie. We may often "miss the point, and fall below the child's level even" but we will soon find that out.

We can take it for granted that besides certain facts and words, as mentioned above, there are various fields and phases altogether out of the small child's vision. History as such, that is chronology, he kens not, because he has had too few years of experience to grasp it. So also time and space relations. So also naturally all abstract reasoning, for he lives as yet mentally in the concrete. His notions of God and Heaven will be wholly anthropomorphic (*i.e.*, he will think of God as a man, etc.); and he will deify his toys, dolls, even stones, etc., as fetishes, for his young mind is symbolic.

And so all our Abstract teaching at an early age entirely misses the point, and too often far worse, for it does positive mischief. What do hymns of heavenly longing mean to a child who knows naught of death, and who is brimming over with life? Arguments and Proofs are dangerous to a child-mind that has not yet reached the period of doubting. Bible Biography for the early years is a point of contact, for the child is interested in stories, the concrete. It does not make one whit of difference whether they come in chronological order. Each story is a piece of mosaic, cut and carved, ready to be lifted into the proper place in the great pattern of history. The aim is to fit the unknown to the known without gaps, by easy, gliding steps as it were.

Pain and suffering, agony, killings, and horrors, too, are foreign to the child mind. He may delight in them, because he loves actions, such are they full of; and we grant that he never appreciates the horror and enormity

of them; but neither does he comprehend them. Also details of things, too minute and multiplied, are not point of contact methods.

Wholes are better, for discrimination and reflection have not proceeded far enough to grasp details to any profound extent. Put yourself in your pupil's place. The danger lies in the material rather than in the words we select, for we are apt to be cautious on this line. The same lesson for all these grades is the fruitful cause of this error. Give *subjects* suited to the age you teach. It is said that of every thousand children, two hundred die before they reach nine years of age. Is it not important that the *best* and most truly comprehended truths be imparted before that age arrives? "The child was not made for lessons; but lessons for the child."

"God placed a duty in my hand,
Before mine eyes could see
Its rightful form, that duty seemed
A bitter thing to me.
The sun of glory rose and shone,
Then duty I forgot,
And though with what a privilege
The Lord hath blessed my lot."

—Anna Temple.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. "Mention a number of things that cannot possibly enter the young child's world at first."
2. "Give many illustrations of your own to show that 'that which is first in cause may be last in discovery'—and try to discover the principles you are illustrating."
3. "What must you know about a child's mind to hit the point of contact? How are you to gain this necessary knowledge?"
4. "Distinguish carefully and clearly between 'concrete' and 'abstract' in language. Did Jesus use the concrete where we should have been tempted to use the abstract?"
5. Name twenty-five words that you know your children could not possibly comprehend, and yet are familiar names of common objects to you.

CHAPTER XV.

THE ART OF QUESTIONING.

SUGGESTED READINGS.

Teacher Training, Roads, pp. 81-83; The Art of Questioning, Fitch; The Art of Teaching, Fitch, chap. VI.; The Foundations of Education, Moore, pp. 22-40; Sunday School Science, Holmes, pp. 55-60; Ped. Bible School, pp. 276-278.

The Art of Questioning.

This topic most naturally follows here, for one of the chief points in Questioning is to ascertain how much children do know. All lesson books are provided with questions; but all are not good questions. All teachers question; but few teachers question either properly or well. Principal Moore has given two rules on Questioning: "(1) Spend your time in questioning, and not in lecturing. (2) Let your questions be those of a teacher, and not of an examiner." What does he mean?

Uses of Questions.

Fitch, in his larger book on Teaching, says we use Questions: (1) to find out what a child knows, in order to prepare him for further learning. This is the point of contact, as above, finding the known to attach the unknown. (2) To discover his misconceptions and difficulties. (3) To secure his activity and attention while you are teaching him. (4) To test the result of what you have taught. Dr. Roads says, "A man's knowledge is shown as much by the questions he asks as by those he can answer." Christ and Socrates were the ideal interrogators.

What is the Effect of a Question?

It stirs up investigation, leading to the answer to "Who?" "What?" "How?" etc. It awakens the dormant memory; it stimulates curiosity and research; it develops reasoning power. Questioning has been called "the shuttle that weaves the fabric" of education. "Any fool can ask a question," says the proverb; and Mr. Holmes naively adds "No fool can ask a wise one." It takes careful study of the broadest thought to frame judicious Questions. Study Plato's Dialogues; Socrates in Xenophon's *Memorabilia*; and above all the Questions of Jesus, the Ideal Questioner.

Method of Sunday School Questioning.

All leading educators are agreed on the point that Lesson Books should not, as a rule, contain Question and Answer. The Answer should be sought for. Fitch does allow that the Church Catechism is the most ideal bit of Question-and-Answer Production ever framed; but even this must be cautiously used. The general use of Question-and-Answer Books is unpedagogical, unnatural, about 50 years behind the times, and, fortunately, rapidly passing away. Nor should the answers to the questions for home study be found directly with the questions. The pupil should search for them, as near to the original Source as possible, by the Source Method, as already indicated. Again, while questions in text books for home study are proper guiding-strings for teacher and pupils, the *best* and most natural work in class will be accomplished with the lesson books laid aside, with new and original questions asked and the lesson "developed" apparently (though not really, for all has been carefully planned at home) offhand by the teacher. Imagine a teacher in geography in public school (and remember your pupils live five days in that atmosphere) reading with difficulty, through a pair of glasses, questions on the location of New England Man-

ufactories, as she bends over a cramped and scrawly paper. Says Fitch: "That is the best questioning which stimulates action on the part of the hearer, and gives him a habit of thinking and enquiring for himself—which makes him rather a skilful finder than a patient receiver of the truth." There is only one kind of *action* we can surmise as likely to be "stimulated" by much of the Sunday School Questioning. Here is a sample from a New England "Sabbath School Question Book" of a few years since: "Did you ever read in your library books about good children who died very happy?" "How many years of Sabbaths has a person lived, who is fifty years old?" "Which would you prefer to lose, your dinner to-day, or your Sunday School instruction?" Most of us can guess what the reply to this interrogation *should* be!

Kinds of Questions.

Prof. F. A. Manny, quoting from Fitch, gives three kinds: (1) Descriptive Questions, mere fact, with typical word "What?" (2) Narrative, process or method, with typical word "How?" (3) Explanatory, meaning or use, with typical word "Why?"

Prof. McMurry, looking at it from the view-point of the lesson, gives, (1) Preliminary Questions, that is one should start off with some broad, searching, all-round Review Question, that gets the pupils at once in touch with the lesson for the day; rounds them up, so to speak; collects their wits; connects the new with the old; focusses the gist of the previous lessons and connects them all together into a well-knit scheme. Some large "left-over problem" from previous lesson; some wide generalization that would come from the comparison of a large number of formerly considered facts, such are excellent "starters."

(2) Leading Questions, around which shorter, subsidiary ones are welded. These leading questions form the

backbone or skeleton of the lesson plan, in the new material.

(3) Frequent Review Questions, which sum up the points made thus far in new work. Children's memories are short at first, and their "weaving ability" limited. The younger the children, the more needful these gathering together of points and loose ends. Every five minutes or so, sum up, with "Let's see where we are. What new facts have we learned?" This recapitulation drives new material home "apperceptively."

(4) Final Review Questions that gather up the scheme of the entire lesson. Thus we also connect the present lesson with a few words on the following one for next week. We have here again the "formal steps" of teaching reproduced in Questioning, *i.e.*, Preparation, Presentation, Association and Comparison, Generalization, Application.

How to Learn how to Question.

Holmes tells us, (1) Listen to the questions of children. (2) Ask questions often of others. (3) Write questions out at home on each lesson. This should always be done to clarify the lesson to your own mind and give you confidence and ease, no matter if the lesson be supplied with good questions already. Make up new ones. (4) Study Question Books. This is about the only use we can see in most of the Series of such manuals extant.

Character of Questions You are to Form.

Fitch and Moore, between them, give the following helpful and pregnant suggestions and maxims:

1. Make questions that are clear, and without doubt as to meaning. Do not have those that are capable of two or more answers, as "Who was an Apostle of Jesus?"
2. Make questions as short as possible. One ques-

tion seen recently had thirty-four words in it. Lawyers' "hypothetical questions" may be interesting to us, but not to children. You need not state numerous facts, as preliminary to your interrogation point.

3. Place your questions in definite, progressive, planned-out order. You want order in recitation.

4. Ask questions of a composite enough character that your answers require thought.

5. Do not ask questions that suggest their own answers.

6. Nor those answerable by a single word, and especially by "yes" or "no."

7. Do not ask questions that cannot be answered.

8. Do not ask vague and uncertain questions.

9. Always try to get entire sentences for answers, *i.e.*, statements, which generally include the question. The mere repeating of the fact helps to drive it home and fix it in the memory and understanding. This is a psychological fact not always recollected. Thus in answer to "Where was Jesus born?" get "Jesus was born in Bethlehem," not the mere "In Bethlehem."

10. Questions should be animated and lively, not dull and dead. Live issues should be selected, and the manner bright.

11. Wrong answers should not be repeated, since this only assists in making the wrong impression stick.

12. Throw out questions for research and personal, individual investigation, perhaps even from other than usual lesson sources. Let pupils question each other, thus provoking the spirit of inquiry. The gist and basis of all fruitful recitation work in class will be the cultivation of "The Inquiring Spirit," so that pupils constantly ask, "Who?" "What?" "How?" "When?" etc.

Two General Characteristics of Questions.

Besides the recognition of the Ultimate End or Purpose of Questions, the teacher, who frames questions, either for Printed Text Books or for Offhand Class Application, should constantly remember the distinction that exists in the Nature of the questions themselves, separating them in Thought Questions and Fact Questions. The *former* are abstract generally, deal with subjects of reflection, demand a more original, thought-out answer, are suited for a more advanced age when Reflection develops and hence appear very infrequently in use previous to the ripening period of Adolescence. *The latter* (Fact Questions) are more concrete, suited to the earliest age of Acquisition, ask the questions "What?" and "How?" rather than "Why?" and are the more usual Recitation Questions. The differentiation should always be borne in mind in framing Interrogations.

QUESTIONS FOR THOUGHT AND DISCUSSION.

(SUGGESTED BY PROF. MANNY.)

1. Study carefully the method of Questioning used by Socrates. Is this method applicable to work with children?"
2. "Notice the Questions put by teachers and superintendent in Sunday School. Classify them, and compare them with Questions of general use in Day Schools, by Children playing in their games, by a Lawyer examining a witness."
3. "What part of the Questions used in your class do you ask? What proportion is asked by your scholars? Which kind is the more efficient? Why?"
4. "What uses do you make of the 'left-over' Questions?"
5. "Do you address Questions first to the individual and then to the class, or vice versa? Which plan do you find the better?"

CHAPTER XVI.

HOW TO USE STORIES AND ILLUSTRATIONS.

SUGGESTED READINGS.

Teacher Training, Roads, pp. 72-74; Sunday School Science, Holmes, pp. 48-50, 62-63; Pictures and Picture-Work, Hervey; Teacher Training, Roads, p. 84; The New Psychology, Gordy; The Seven Laws of Teaching, Gregory, pp. 19, 57, 74; Ped. Bible School, pp. 248-251, 262.

Illustrations and How to Use Them—Stories and Parables.

We have already taken notice of the strong part which Imagination plays in the child-life. Imagination develops shortly after Perception, and requires wise training just as it does. We recognize that a child exaggerates and seemingly lies; because it does not perceive properly; and we accordingly educate the Perceptions to truer discernment, through more careful observation. The Imagination is of value because through Stories and Illustrations we reach the child's mind and the child's interests in a concrete form. This is the avenue of approach, the point of contact, by which Bible truth may be imparted, without dullness. Stanley Hall once said that "of all things that a teacher should know how to do the most important, without any exception, is to be able to tell a story." It is almost the main part of teaching. The child's thirst for stories is marvellous.

The Purpose of Using Stories in Class.

Holmes names three aims of story-telling. (1) To win attention. Nothing will do it like a story. Try it with a restless class, and see the result. (2) To anchor Truth in memory. Stories are like pegs on which facts are hung. Stories, as Dr. Roads puts it, "are intellectual

eye-glasses," through which we see the truth more clearly, and thus remember it more readily. (3) To quicken and stimulate thought. The subject is dwelt on longer, is looked at from manifold view-points, and hence is thought about more.

To What in the Child does Illustration Appeal?

Here again, Mr. Holmes is suggestive. Illustration appeals (1) to Sight. It lays before the eye pictures, maps, objects, mental images, stories. (2) To the Memory. It hints at thousands of stored-up recollections and associations, that go to fructify the mental image produced. (3) To the Touch, where tangible objects are made use of. (4) To the Imagination, its strongest hold. Here are aroused similes, metaphors, vivid portraits in the picture-gallery of the brain. (5) To the Reason, through comparisons and applications or morals that it adumbrates.

Dangers in Illustrations.

Several dangers are mentioned by the same author, that are worth considering here: (1) Some persons use too much Illustration. They are like college boys who spend too much time on the football field to the neglect of their studies. (2) Some Illustrations are too broad. Fiction and truth are too much blended, or rather there has been too much fiction. The Truth is lost sight of in the haystack of fiction. (3) Illustrations are used too carelessly. They illustrate too much, and so defeat their own end. Some persons occasionally use Illustrations only for effect, to cover up insufficient preparation.

Characteristics of a Good Illustration.

Dr. Hervey, a Master in Illustrating, has devoted an entire book to Picture Work. He notes two distinctions to be always borne in mind: (1) The Main Story, the skeleton on which we build. (2) Its Side Lights, or en-

vironment, so to speak. "The Good Story should have the following marks: (1) It must have a beginning, concrete, interest-compelling, curiosity-piquing. All things have two handles; beware of the wrong one. (2) It must have a climax, properly led up to, easily led down from; and that never missed. (3) Many stories have rhythm, recurrence, repetition of the *leit motiv*. (4) All good stories have unity; parts well subordinated; the main lesson unmistakably clear." He warns against "made-up" stories, reeled off with what he terms so naively "fatal facility." Dr. Roads put it another way: "(1) The Illustration must be transparent, and not in itself so attractive as to fix attention. (2) Yet it should be so interesting as to give the truth a fresh setting. (3) The illustration is for the Truth, not the Truth for the illustration."

Points to be Remembered in Story-telling.

Says Dr. Hervey, again: "(1) Use direct discourse. That is to have the story vivid, put in so far as may be in running, personal, descriptive form, leaving out the third person. (2) Choose actions rather than descriptions, the dynamics rather than the statics of your subject—your story will thus have 'go,' as all Bible stories have. (3) Use concrete terms, not abstract; tell what was done, not how somebody felt or thought when something was done; be objective, not subjective. (4) A story-teller should have taste. To form this taste it is indispensable that he should not read, but *drink in* the great masters. (5) The secret of story-telling lies—first of all, in being *full*—full of the story, the picture, the children; and then in being morally and spiritually up to concert-pitch, which is the true source of power in anything," and Dr. Roads enlarges "by being spiritually-minded always and deepening the spiritual life, so that spiritual analogies and truths may

be seen in all that is seen or read, or experienced. The teacher must have a clear understanding of the truth he would illustrate. He cannot show what he does not see."

Brief Rules.

Finally, Dr. Hervey sums up his suggestions as to the Story: "(1) See it. If you are to make others see it, you must see it yourself. (2) Feel it. If it is to touch your class, it must first have touched you. (3) Shorten it. It is probably too long. Brevity is the soul of storytelling. (4) Expand it. It is probably meagre in necessary background, in details. (5) Master it. Practice. Repetition is the mother of stories well told; readiness, the secret of classes well held. (6) Repeat it. Don't be afraid of re-telling a good story. The younger the children are, the better they like old friends."

He recommends telling stories always, as preferable to reading them; but urges more reading of the Bible for "the pure fun of it," reading the stories as stories often in Bible language. In telling stories, power is gained by the fact that "the eye of the teacher is then fixed on the class, the tone is conversational, the hand is free to gesture and draw. One can grasp the whole story, the whole situation. One can bring out dramatic power." The personal magnetism of the teacher can act better than also. "Wholes of Scripture narrative, whole books, whole lives, whole stories told as wholes by the teacher or by a single pupil, and not picked out by the teacher from halting individuals, piece-meal, these are the things that in the class give interest and that in the mind live and grow and bear fruit. The teacher of the Bible must indeed *know*, not know about merely, but be personally acquainted with—the old patriarchs, their dress, occupation, country, way of life, and character—and above all, Christ Himself. It makes a vital difference whether His youth was spent amid

arid wastes—as many of us picture Palestine—or in the peaceful beauty of such a retreat as that described for us in Archdeacon Farrar's picture?"

How to Learn How.

Hervey, Holmes, Roads, Gregory, everyone who has written on Teaching, add suggestions on cultivating this Art of Illustration, for it is an Art, one of the greatest arts. Like every other art it demand study (incessant study) and—practice. Here is the gist:

1. Study Models. Like all imitative arts, we learn best by noting how others acted and spoke. (a) Ancient models. Socrates, a master in the art. Christ, the most ideal Story-teller. Read His Parables, without a word of alteration or enlargement, and you have the most attractive stories. If you ever tell the like, you may be well satisfied. In S. Matthew's Gospel are found perfections of illustration. (b) Modern. Read Spurgeon, especially his *John Ploughman's Talks*. They are homely, terse, rugged, telling. Moody, whose Bible stories are marvellous. As he put it, he "simply took the old dead skeletons, and put living flesh on their bones, and made them walk among us." In English Literature, study Chaucer. See the color, action, vividness that mark his *Canterbury Tales*. Read Macauley's *History of England*. Is that dry? Study George Eliot's *Silas Marner*, where the "interest never flags, the proper perspective is always maintained, light and shade are in due proportion, and the lesson to be learned is taken, not as a bitter dose, but as one drinks in the fresh air of a clear May morning." Hawthorne's *Wonder Book* is another picturesque model. Beware of most present-day writers, for the generality of them are too reflective, self-conscious, subjective; and where children are concerned, too direct, bare, and "preachy."

2. Prepare carefully. "It is easier—at least it is lazier—to provide *many things* than to prepare *much*."

3. The mind uses by preference its most familiar knowledge. "Each man borrows his illustrations from his calling: the soldier from the camps; the sailor from the ships, etc. So in the objects of study, each student is attracted to the qualities which relate it to his business or experience. Therefore, try to keep well within the range of your pupils' plane of experience in selecting your story or illustration and in building it out."

4. Old Testament Stories and Life seems somewhat nearer to children than New Testament, and especially than the History of the Acts. It is the reason why so many prefer to give but a simple and brief outline of Christ and His Life, and then to take up the Old Testament *biographically*, not historically, which would come much later, after historical concepts have arisen.

Verbal Bible Illustrations.

Dr. Roads sums up an exceedingly suggestive list. It will assist us much in thinking up illustrative material.

1. Objects of Nature. Find where the sun, moon, stars, grass, birds, etc., are used in the Bible, and compare with modern things. Use the wonders of American Natural life and Scenery in a similar way. The common objects of to-day in our American Wonderland will speak just as powerfully as Palestine did under Christ's magnetic hand.

2. Human Activities and Occupations around us, of the *kind* the child can appreciate. We live in the most magnificent scientific age known. Use it to help Christ's Kingdom on. Not only great building operations, tremendous works, great ships, but the marvels of science and discovery are at our beck.

3. Anecdotes, Stories (Parables from Bible, early English Writers, etc.), Biographies from Modern and Present-day History, American and European History, Classical Mythology, Old Legends (See Gould's *Legends of the Patriarchs and Prophets*, Miller's *Glimpses through Life's Windows*, Stall's *Five-Minute Object Sermons*, etc.). Allegories, Similes, and, lastly, Illustrations from vivid Preachers, for they published their Sermons to help spread the Truth, not to remain on shelves.

4. Expressive Symbols, Types, etc., as the Cross, Anchor, Crown, XP, JES, Triangle, etc. .

Other Illustrative Methods.

1. Maps. No Historical Lesson should ever be taught without use of maps. Not only should places, routes, etc., be shown on maps; but Outline Maps be used for scholars to draw on. Also Physical Relief Maps from pressed paper should be constantly used. They may be colored by the class. The Sunday School Commission of New York has the largest collection of Maps and Pictures in the world, on Exhibition, for the guidance of teachers.

2. Map-drawing. Learn (a) to rapidly sketch maps and insert places, using pad of paper, or, better still, a blackboard. (b) to make paper pulp relief maps (see Maltby's *Map Modeling*, Kellogg), (c) to use Sand Table, where a separate room can be secured. The International Committee of the Y. M. C. A. (3 West 29th St., New York) have issued a *Handbook of Boys' Bible Classes*, showing some of the splendid work done in Paper Pulp Relief Maps and Sand Tables by boys of from 10 to 14.

3. Models and Objects. Objects of the Temple are made in reduced form for illustration (N. Y. S. S. Commission.) Other objects can be constructed to illustrate lessons by individual members of the class.

The Y. M. C. A. Booklet on *Life of Christ* and the Source Method Lessons of the Sunday School Commission of New York, give suggestions for illustrative construction.

4. Sketches, illustrative of Pictures, Models, Scenes, Symbols, etc, made by teacher or scholars.

5. Religious Art, especially Religious Pictures, is dealt with very fully in a special Chapter in the Appendix of this book. It is both a matter of telling interest and of vital importance to secure the right point of view toward the cultivation of this artistic instinct.

At the end of Dr. Hervey's *Picture Work* is a List of Books and Aids, obtainable for Illustration, suggesting books for Bible Stories, Parables, Anecdotes, Map-making, Pictures, Art, etc.

Copies of Religious Paintings and Statues.

These exist abundantly, and no class need be too poor to supply at least one picture to illustrate a lesson. They range from the Half-cent Elliot pictures on the Life of Christ, to the Penny Perry, Brown, Wilde, Union, and Heidelberg Series, the two-cent Cosmos, and Card series, up to the larger five-cent Sepia prints and the costly platino-types.

In the various ages of Painters, the types, as previously indicated in Art Development, may be clearly recognized. In Schools of Art, as conditioned by nationality, the modern French, English, German, and American Artists present the more devotional type; and the most useful for Sunday School Illustrations, especially the German School, as Hoffmann and Plockhorst. Many excellent Children's Bible Story Books are plentifully illustrated, especially Weed's *New Testament Series*.

"Visions of childhood! Stay, O stay!
Ye were so sweet and wild!
And distant voices seem to say,
It cannot be! They pass away!
Other themes demand thy lay;
Thou art no more a child!

"The land of song within thee lies,
Watered by living springs;
The lids of Fancy's sleepless eyes
Are gates unto that Paradise.
Holy thoughts, like stars arise,
Its clouds are angel's wings.

"Look, then, into thine heart, and write!
Yes, into Life's deep stream!
All forms of sorrow and delight,
All solemn Voices of the Night,
That can soothe thee, or affright—
Be these henceforth thy theme."

—Longfellow.

QUESTIONS FOR THOUGHT AND DISCUSSION.

(SUGGESTED IN THE MAIN BY DR. HERVEY.)

1. "Which kind of Stories have you found most effective, modern or classic? Stories read or told? True or fictitious? Those based on poetry or prose? Stories in which the moral is set forth or hidden?"
2. "What is your purpose in using Stories in Sunday School?"
3. "Mention five requisites of a good story-teller."
4. "What means can you make use of to make the customs, dress, manners, etc., of Bible people seem real to children?"
5. "What Illustrative Methods, or Devices, other than Stories have you found practicable? What are the best types of Pictures?"

CHAPTER XVII.

MEMORY AND ITS TRAINING.

SUGGESTED READINGS.

MEMORY: Teacher Training, Roads, pp. 68-71; Talks to Teachers, James, pp. 116-145; The Art of Teaching, Fitch, pp. 144-158; The Child and the Bible, Hubbell, pp. 37-44; How to Strengthen the Memory, Holbrook; Foundations of Education, Moore, pp. 67-80; Psychology and Psychic Culture, Halleck, chap. VI.; A Man's Value to Society, Hillis, pp. 133-140; Ped. Bible School, pp. 114-116.

MEMORITER WORK: The Art of Teaching, Fitch, pp. 148-175; Ped. Bible School, pp. 269-282.

Memory-training in the Scholars.

There would be little use in teaching, unless it left a residuum, at least, of stored-up knowledge, related, interwoven knowledge, as an impress upon life and character. We have already considered the general facts about memory. Here we wish to think of only those facts of special interest in our practical training of memory.

What Kinds of Memory are Wanted.

Is it a memory of Words (as that cultivated in Memoriter Work), or of Things and Facts (as History, etc.)? Is it primarily Concrete Memory, accurate reproductions of visual images, pictures, sounds; or an Abstract Memory, such as holds the gist and general meaning of what has been taught, and can reason better about the facts learned than most visualizing memories. Have you ever noticed that those children who learn to recite the Catechism most accurately, are least able to explain it? and that the other

class, who stumble over it, letting slip small words, can cover the sense and meaning of the answers, with far more understanding than do the former group? We "do not have memory," says James, "but memories," and you must bear in mind each time the kind you are seeking to cultivate.

Chief Educational Laws of Memory.

Dr. Roads puts them in popular language. We shall give his summary, and then treat them in detail, scientifically.

1. Absolute Faith in Memory. Do not depreciate it, as so many do, simply saying that they have a poor memory, and that there is no use of trying to learn. We do what we believe we can do. All have some memory. Use what you have. Expect memory to recall. Demand it. Train it. Have patience with its failures and weaknesses. A child cannot carry a strong man's load.

2. A First Powerful Impression helps to make a fact or thought cling to the memory. Give a startling effect at first, vivid impressions, strong emphasis, clear outlines of the skeleton? Do not surround it by too many and misleading and diverting side-lights. Keep to the subject, and do not wander off in digressions and discursions. Strong contrasts of one fact set against either an entirely opposite one, or a similar one, in which the points of dissimilarity are emphasized, will aid in this impression.

3. Personal Interest in the learner. We remember what we have interest in. Note the scores carried in the brain of the small base-ballist; the names and records stored up by the race-goer; the formulæ constantly used by the chemist, and many similar instances. Develop curiosity and so interest in the truth; stir up motives of personal regard for the acquisition of that knowledge. The motives that help to hold Attention are those of most

avail in Memory as well. Roads puts it: "The law of powerful first impression is like making the food very attractive and appetizing: the law of intensified interest is like creating a voracious appetite. The two working together will produce a perfect memory result."

4. **Manifold Associations.** All educators lay particular stress on this, for it is the scientific basis of all Memory. We not only comprehend and understand and "assimilate" new truth by connecting by "Apperceptivity" with the old and familiar truth; but we remember and recall it in the same way. Thus associating the fact that Palestine is about the same shape as New Hampshire helps us to remember it, for we all recall New Hampshire's contour.

Most memory devices are false, cumbersome, extraneous, and complicated; but natural association is demanded for all good memory. The so-called mnemonic systems are wholly useless and artificial, and ultimately involve more waste of energy, more toil and strain and work, than straight out-and-out learning. They recommend irrational methods of thinking, and are only of use for detached facts, not otherwise easily associated. James illustrates by the use of the mnemonic "*Vibgyor*" to recall the colors of the spectrum.

He notes the consequent injury of "cramming," which seeks to stamp in things temporarily by intense application, with few, if any associations formed, just to carry one over an ordeal. It does not lead to the results desired by the permanent, retentive memory. If it did, it could be recommended as a labor-saving plan. The same facts gone over day by day, slowly, repeatedly thought about, and thus associated with many other facts, would have had woven around them a mass of friendly associa-

tions, any one of which would have fixed it firmly in the mind.

5. Repetition. Mere rote repetition will not necessarily aid in fixing facts in memory. It should be slightly varied to secure and retain high interest, and then each repetition will be just as helpful as the first impression. Again repetitions, conducted not all at once, but at separated intervals, are of more benefit than continuous work.

6. Thoroughness and System. The habit of desultory novel-reading, reading to forget, is one of the injurious and pernicious habits of the present day. It ruins good memory. While it is true that "the secret of a good memory lies much in what we learn is best to forget," because we cannot carry everything in mind, and hence should discriminate; yet the constant reading of what we determinedly do not intend to remember is destructive of good memories. The Memoriter Work, assigned in various Lesson Systems, is not to be neglected, without harm. Much more should be learned than is learned to-day, and teachers need not be afraid of "imposing too hard a task on the pupils."

How to Memorize.

Suppose you or your scholars have (1) a piece of Scripture to learn by heart, or (2) General Facts of a Lesson of either (a) an Historical Character, or (b) a Doctrinal and therefore abstract character to store up in mind. These are two distinct cases. The former calls for Verbal Memory; the latter demands Rational Memory. (1) Verbal memory. The mind should be bright and fresh, not tired and wearied. Retention is a necessary part of memory, and the brain cells are not in fit condition to retain when wearied. As a rule, according to Fitch, the mind is in its highest cerebral activity within

one or two hours after the morning meal. This may vary though with different persons. Selecting the right time, suited to your condition and nature, sit down and read over once, twice, three times or more the *whole* passage to be learned. Then begin, little, by little, and analyze and think about each line; learning and repeating it, clause by clause (not just five words more, etc.), going back and adding the previously committed clauses, until all is learned. Do not do this by rote and mechanically, but think about it, recall when at a loss, not by looking at the book immediately, but by analyzing and thinking. Repeat the selection later on in the day. Recall it early the next day, without looking at the book, and then verify the recall, if necessary. If you are of a visual type, you may have a reproduction in your mind of the very page; but this is not at all necessary or even the best kind of memory. The secret of all memory-training (never forget it) is THINK-ING, THINKING, THINKING.

2. Rational Memory. This especially is thinking. Form multiple Associations, the more the better. There are two great laws of Association to be recalled here. (a) The Law of Similarity. Things at all alike, *i.e.*, with few or many points of resemblance, tend to be remembered together in association. If we recall one, the mind is at once *likely* to call up the other. (b) The Law of Contiguity. Things, scenes, etc., known together, at the same time, or the same place, etc., even though incongruous and dissimilar, are apt to be associated, and so recalled together. In Sciences, we weave things into Systems in this manner, using these two laws. A system is a great time-saving and brain-resting scheme. Not all things can be so systematized. When they can be, and definite laws, rules, plans, outlines, formulae, etc., be stored up, the mind

acts by Rational and Verbal Memory combined, and is able to be relieved of much wearisome rote-work.

Forgetting.

What has been said under the section on Types of Memory is nothing more nor less than Poor Will, where one is too lazy or too indifferent to bestir oneself enough to attend.

We do not forget, however, very rapidly much that we have learned. Prof. Ebbinghaus proved conclusively that nothing is ever wholly forgotten. The process of forgetting is vastly more rapid at first than later on. We never descend quite so low in any forgotten piece as to reach the zero-line.

Things that we are totally unable to recall have nevertheless left their impress. We are different beings for having once learned them. Our brain-paths have been impressed and altered. Our actions may differ, our conclusions be different than would have been the case had we never experienced such impressions. It is the old point of "no impression without expression." Somehow we will always be different for the act of memorizing.

Never fail to divide the Memorizing Process into its parts: Attention, Retention, and Recall or Reproduction. It is the last part that most often fails. The child who says, "I know; but I cannot remember it," is not the same kind of a child as the one who never knew. It may even be that much later on, by quiet, "unconscious cerebration," as it has been termed, the seemingly forgotten thought may flash out suddenly upon his mental vision. The brain-paths were for the time blocked, and the associations were not formed.

In Professional Life, stored away, semi-forgotten facts are particularly numerous. The Lawyer, the Doctor, the Scientist, can tell you but a meagre number of his laws,

facts, formulae, rulings, prescriptions, etc. But through his well-ordered systems, indices, files, etc., he can go at once to the exact spot where the knowledge is in print. Others, never having had that knowledge, not only could not trace it up; but, if under their eye, could not comprehend it, so new, so strange, unconnected would it prove.

Memoriter Work.

Here is what Fitch thinks of "Learning by heart." It is to be used:

1. For Formulae and Rules, as in Arithmetic and all exact Sciences. Also Definitions, Axioms, etc., that is such statements as have been reduced most carefully to the simplest form of expression, and are to be applied with perfect accuracy.

2. Special things that deserve to be remembered as of particular value in themselves. Such would be Mottoes, Texts, Proverbs, Verses of Poetry, Selections from great Writers, embodying high thoughts or fine language, Formularies of the Faith, Wise Maxims and Sayings—all such are worth storing up most precisely, and recalling most frequently. The possessor of such a storehouse has an unvalued treasury of wealth, to draw on on all occasions. The words themselves have a purpose and beauty all their own. This memorizing, however, will be worse than bad, unless we think and reflect on what we learn.

None of this applies to *useless* learning. To use memory for other than the storing up of beneficial knowledge is wrong and illegitimate. The several pages of hints that Prof. Fitch gives (154-160) as to just what would be of value to learn by heart should be carefully conned by all teachers. Some memory work should be performed by everyone.

Question-and-Answer Books.

The principle of such books is wrong, fatally and "teetotally wrong." Fitch has not a good word to say for them. Neither have McMurry, nor James, nor Hall. Why? Look at the facts in the light of what we have just studied. The questions are not to be learned usually, only the Answers. The Answers are isolated, disconnected, incomplete, garbled statements, often about one-fifth of a statement, of which the balance lies in the Question itself. In some of these books, the difficulty is partially met, by repeating the Question in the Answer, making it a complete statement. This is better perhaps, but still incorrect. It assumes that there is to be no real contact between scholar and teacher, that all questions asked are to take a particular form, and admit of but one possible answer. There is no room for freedom, for intelligence on the part of either teacher or scholar. It is all a formal piece of almost mechanical work, with no real room for Self-activity, for proper Questioning, for appeal to the pedagogical Heuristic or Source Method, etc.

The Catechism.

One exception is nevertheless made by Prof. Fitch, and that is to the Church Catechism. He says that it is particularly well-balanced, systematic, orderly, and well-worded as to the form of answers. So far as he will admit the use of Question-and-Answer Lessons at all, he favors the Catechism. This however brings up another mooted point, which we will dispose of here.

Should Anything be Learned that is not Fully Understood?

Prof. Hubbell says, "Yes," but with caution. "It is not necessary for a child to wait until he is able to understand everything which he commits to memory." This should not be carried to excess. The amount that he

learns before fully comprehending it should be well-nigh infinitesimal, as compared with the total amount of memoriter work. Granted that the age from 8 to 11 is the best time for memorizing, what position should we take as to the Catechism? For, of course, we know that at least the Sacraments Part cannot be even half-taken in by the child at that age. It is far too abstract. For ourselves, we are inclined to commit to memory then, and, save for the simplest explanation, leave the exposition of it until the Confirmation Period, that is until the age of Reflection is reached at Adolescence. We find the wording of the Catechism too hard to be handled late in youth, and the harm of non-understood memorizing to this slight extent, too insignificant, to reverse this procedure.

"All are architects of Fate,
Working in these walls of Time:
Some with massive deeds and great,
Some with ornaments of rhyme.

"Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

"Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky."

—*Henry W. Longfellow.*

QUESTIONS FOR THOUGHT AND DISCUSSION.

(SUGGESTED BY DR. HERVEY.)

1. "Illustrate from your experience how Memory depends upon the associative process."
2. "Along what lines must we work to strengthen the child's Memory?"
3. "Why does a boy remember the baseball scores, or a girl the details of her friend's new dress, when both forget a text?"
4. "Can everybody be trained to concentrated Attention? What effect will differences in power of Attention have on our dealing with different members of a class?"
5. "What are the advantages of Verbal Memorizing, and how is it best done? Illustrate."

CHAPTER XVIII.

THE INCULCATION AND TRAINING OF HABITS.

SUGGESTED READINGS.

Talks to Teachers, James, pp. 69-79; Sunday School Science, Holmes, pp. 20-21; Teacher Training, Roads, pp. 78-81; The Making of Character, MacCunn, pp. 125-222; Habit in Education, Radestock; Education and Life, Baker, pp. 92, ff.; The Foundations of Education, Seeley, pp. 85-90; Character Building, Coler, pp. 108-109; The Mind of a Child, Richmond, pp. 42-47; How to Win, Willard, chap. VIII.; The School and Society, Dewey, p. 39; The Moral Trinity of the School, Dewey, in 3rd Yr. Herbart Book; Ped. Bible School, pp. 183-194.

Habit-Forming.

We have already spoken of the purpose of Education as that of Character-Building. Character, we have shown, is but the acquisition of certain particular bundles of Habits. The ultimate aim and purpose of Church, Sunday School, Religion, and the School, is really Character or Habit-forming. The particular point-of-view by which the Church differs from the World in its education is to set the ultimate sanction or rule for good conduct, not merely Society and our Fellowmen, but God; and to refer the basis of all action and thought to the moral law within us, expressing God's divine Will.

Habit the End of School Work.

"Sow a thought and reap a deed,
Sow a deed and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny."

"I wonder," queries Prof. Seeley, "how fully the teacher enters into the thought that education is to transform into habit whatever ought to belong to our nature?"

The Sub-conscious Field of Habit.

We have spoken of the fact that everything experienced influences us at some time, even though we may seemingly have forgotten the experience or fact. We said that sometime or other we acted differently, as the result. So evil impressions, long-forgotten stories with impure taint or underhand motive, sneaky actions we saw, bad examples we set, careless word or act on the part of a teacher at the time passed over lightly, all and every one of these will at some future time influence a word, a deed, or at least a thought. Truly "no man liveth to himself." Every boy and girl should be especially shielded from harmful words and sights, and should be especially subjected to pure and lofty, noble and idealistic, surroundings. Many a boy has entered the Sacred Ministry or labored in the Missionary Field, as the outcome of a noble teacher's life and words; and above all, consistent and consecrated, devoted life. It was the Sunday School Teacher of the present author himself, who was the means of his entering God's work in the Church's Ministry. Good (not "goody") books, early read, will in after years almost invariably bear sweet fruition.

Rules for Habit-forming.

Prof. James gives the great laws under which we can launch New Habits and strengthen or break off Old Ones.

1. In acquiring a New Habit or leaving off an Old One, we must take care to commence with as strong an initiative as possible. Reinforce the right motives and surroundings, and put just as many obstacles as you can in the way of the old ones. If it deals with the body, use the muscles you wish to make active. If the Will, use it. If an evil habit, do not run within the slightest possible range of the temptation. Change surroundings, break off companions, make the break absolute, not partial and

incomplete. Stamp the new ideal into the mind strongly and so vigorously that it remains fastened there, and even crops up at times when no need occurs. This is the point in pledge-signing, in oath-taking, in going before God's Altar for impressiveness, etc. It makes a strong and powerful initiative; it stamps in a vivid, never-dying, inefaceable impression. With this new Ideal, it will be the height of courage, not of cowardice, to run away from the forbidden field, the place of strong temptation.

2. His second maxim is, "Never suffer an Exception to occur, until the New Habit is securely rooted in your life. Each lapse is the unwinding of the ball of twine. It is important that you never allow a single slip to occur. Every gain on the wrong side undoes the effect of many more conquests on the right side of the war." So, too, in strengthening a habit already formed. Use it constantly, not occasionally; systematically, not with breaks.

3. Another potent rule is, "Use every Emotional Prompting to act on your New Resolution, and seize the First opportunity for so doing. Have no hesitation or wavering." Act quickly, before you doubt your power. "He who hesitates is lost." Completely surrender yourself to the certainty that you will never, never, never fail in your resolution. Remember that every resolve you make, every good impulse thought of, but not acted upon, every intention to do good or to help the poor or to make some sacrifice, every motive that ends simply and solely in the pious wish does infinite harm. "There is a certain warm abode proverbially paved with good intentions. Thousands of good intentions, unfulfilled; stimuli, unreacted to, diminish our resolution, decrease our will and self-reliance; precisely as unused muscles, which become soft and flabby."

4. Thus note his last advice. "Don't preach too much to your pupils or abound in good talk in the abstract.

Lie in wait rather for the practical opportunities, and thus at one operation get your pupils to both think, and feel, and do. The strokes of behavior are what give the new set to the character." It is thus the action that is the main thing. He cites the pathetic instance of Darwin, who utterly lost all appreciation of art, poetry, music, paintings, etc., through total application to facts of science. We pave our lives with good intentions of what "we intend to do some day when we have time."

The Doing-side of the Sunday School.

If the foregoing facts *be* facts, what practical bearing does it have on our method of work? The old conception of the Middle Ages with regard to teaching was, "Do first, learn '*why*' later, after doing," that is, learn by doing. We certainly all agree in learning the *raison d'être* first, then doing. It depends really upon the character of the thing in question. In Sunday School, it has been all learning "Why?" without much thought of the doing.

Should not the Doing-side be regarded more? The teacher seldom really concerns himself about the *lives* of the children. Should not the moral teachings of the lesson be put in practice? A distinct effort should be made to *use* them, during the week, to form definite "good habits"—habits of high moral and ethical and religious nature. Recollect that—

1. Personal Habits are, for the most part, formed previous to twenty, and almost never alterable after that age. This includes toilet, clothing, manners, morals, religious views, habits of thought, of memorizing, of study.

2. Business Habits are formable up to thirty. It is from twenty to thirty that we take our "type" of business life, acquire the "air" of the clerk, the minister, the doctor, the tradesman. We get the set habits of gait, of

conversation, of mannerisms, of rapidity or slowness of work.

Cultivation of Doing.

Here are some suggestions.

1. Mere manual Activity, doing in order to understand better. Things in connection with the lessons—maps (drawn, modelled, relief, clay, pulp, colors, etc.), objects referred to in lessons (of paper, wood, metal, or on paper, drawn or painted), Symbols, Schemes, Outlines, Written Work in general.

2. Personal Habits. Cleanliness, Neatness, Order, Punctuality, Dress, Politeness, Gentleness of Voice and Manner, Manliness, Courage, Kindness, Pity and Love for all Animals, etc.

3. Moral or Ethical Habits. Duty to fellowmen, Honesty, Truthfulness, Honor, Purity, Soberness, Sobriety, Unselfishness, Laws of the Land, Ideal of the Spirit of the Laws, Health Regulations, etc.

4. Habits of Duty to God and Religious Obligations, Observation of the Lord's Day, of Worship (public and daily morning and evening, private), of Thanksgiving, of Holy Communion, of Giving, of Temperate Language, avoidance of even the least forms of Oaths or Swearing, etc.

It is in the province and duty of the Teacher to enquire how these teachings are practically fulfilled in the doing, to suggest ideals for fulfilment—positive, not negative. "Do this good thing" is far better than "Do not do this bad one." James says: "Everything that a man can avoid under the notion that it is bad, he may also avoid under the notion that something else is good." Cultivate the good side—high ideals. "He whose life is based upon the word "no," who tells the truth because a lie is wicked—is in an inferior situation in every respect to what

he would be if the love of truth and magnanimity possessed him from the outset." It is James' "expulsive power of the higher emotion."

Ennison Richmond strikes the right keynote here: "To each child come in degree temptations of his age; each child should be armed to meet the temptation, not by a warning against the fault to which the temptation belongs, but by a training in its opposing virtue. And the great advantage of this is that the youngest child may be learning beauty of the highest virtue, while yet its temptations are to faults which are but the merest initial downward tendencies, tendencies which, if left unchecked, will become faster and faster as years crowd on, faults indeed and speedily vices, but which while our children are little are just so many opportunities ready to our hands for the strengthening and uplifting.

"A child ought to learn while he is quite young that his wanting to do a thing is not a reason for his doing it. The thing desired affects himself, it becomes at once for that reason immense in his eyes, all else retires behind it; the thing desired magnified thus blots out all else, for the moment nothing else is visible; straight out the hand goes to grasp."

QUESTIONS FOR THOUGHT AND DISCUSSION.

(SUGGESTED BY DR. HERVEY.)

1. "To what circumstance is due the possibility of our forming habits? What proportion of our daily acts are habitual?"
2. "What is the difference between a good habit and a bad habit, (a) physiologically; (b) from the point-of-view of Education?"
3. "If it be true that the child must *do something*, before you can get your purchase on him—what provision can you make for 'doing' in your Sunday School work?"
4. "What is the fault of doing all the talking in the class yourself? What is the advantage of asking questions?"
5. "What is there in habit to guarantee success in life?"

CHAPTER XIX.

THE WILL IN SUNDAY SCHOOL TEACHING.

SUGGESTED READINGS.

Talks to Teachers, James, pp. 22-45; Teacher Training, Roads, pp. 93-95, 78-81; Talks to Teachers, James, pp. 169-175; The Child and the Bible, Hubbell, pp. 58-59, 42-45; The New Psychology, Gordy, pp. 152-163, 305-328; The Moral Instruction of Children, Adler; Moral Education, Spencer, pp. 161-218; The Institutes of Education, Laurie, pp. 218-238; Self-Culture, Clarke, Lect. 17; Psychology and the Psychic Life, Halleck, chap. XIII.; Character, Marden; Character, Smiles; The Foundations of Education, Seeley, pp. 218-232; Character Building, Coler, pp. 107, 72, and 81-94; The Psychologic Foundations of Education, Harris, p. 300; The Seven Laws of Teaching, Gregory.

Moral Training is thus Will-training.

We have told you that Action is in general the result of Habit; that Habit is the result of Attention to particular and definite Ideals or Ideas; and that Voluntary Attention is the result of definite Willing. It is then ultimately deliberating over the case, fitting it to a diverse number of ideas, reflecting until the right idea comes into the centre or focus of the Attention, and then defiantly holding it there firmly, until we act upon it. The moral act is simply holding fast to the idea. Other ideas, in the margin, incompatible with the desired one, are banished, and die out. The attended-to-one becomes more vivid, more intense, and bursts out into action. "To think then is the secret of the will, just as it is the secret of the memory."

"Thus your pupils will be saved, first by the stock of ideas which you furnish them; secondly, by the amount

of voluntary attention that they can exert in holding to the right ones, however unpalatable; and third, by the several habits of acting definitely on these latter."

The Training of Will.

We have noted that the Stress and Storm time sees the birth of two new factors, most influential for future good or evil, Will and Judgment. Hitherto the child's life has been chiefly one of Feeling, guided as he has been almost blindly by Emotions and Impulses. He has not had the light of Intellect to guide him. Will has not been dominant, perhaps chiefly because Intellect and Reason have not been there to stir it. He has been wisely held in check by Divine Providence until development fitted him to care for himself. Animal Instinct has protected him. He has been practically an animal; now he becomes a man, with Intellect and Will in the ascendancy. The Will must be trained, rather than broken. This is done, more or less consciously, by the presentation of vivid examples that hold and attract the mind and bestir action. Prompt decision, the habit of doing unpleasant things the moment we see them in our judgment to be right, without risking long deliberation and hesitation; the resolve never to break IDEALS, nor suffer an exception to a noble conception, such things in life soon go to form a strong, decisive Will. Stubbornness is not strong Will, but the contrary, a Will too weak to do what is right and proper.

The Training of the Judgment.

We talk glibly about the "credulity" of children. Gordy says that the explanation is simple: "He tends to believe the first suggestion that comes into his mind, no matter from what source; and since his belief is not the result of any rational process, he cannot be made to disbelieve it in any rational way. Hence it happens that he

is very credulous about any matter of which he has no ideas; but let the ideas once get possession of his mind, and he is quite as remarkable for incredulity as before for credulity. What reason does for the most part, in the early years of a child's life, is to cause him to abandon beliefs that are plainly at variance with his experience." Men are precisely the same, only we see incredulity, because of greater reason. To keep men from forming hasty and false opinions about matters, it is manifestly necessary to develop the rational side of the mind, that it may be strong enough to cope with the believing propensities of the mind. Stability of character is brought about by definite thinking upon worthy things. Gordy puts it another way. "Reasoning then is the act of going from the known to the unknown through other beliefs, of basing judgments on judgments, reaching beliefs through beliefs." It is *not* Association of Ideas merely, such as animals have. This difference constitutes the main differentiation between animals and men. Animals go on from idea to idea, without seeing the end in view, without thinking or reasoning about it. One idea calls up the next, and so on. It is not a mental picture or image or concept with the animal; rather an impulse or instinct. Reasoning only seems at times to lead to false conclusions, because one or more of the starting points, the premises, we call them, is false and incorrect. If we saw "all around" the subject, all sides of it truly, we could not differ in reasoning. Wrong theories may lead to false assumptions, and so side-track reasoning.

Two things must therefore be done to train the reasoning or judging power of your pupils. (1) Train them to think, to reason, to weigh sides, not "jumping at hasty conclusions"; but "thinking twice, before speaking once." Very soon this becomes a fixed habit, that will go on

through life, making a quiet, deliberate type of mind. (2) Educate so as to lessen so far as you can the power of personal considerations, individual likes and dislikes in selecting the premises on which they base their decisions. Create in them such a love of the Truth, the Right Side, the Just, as will be able to overcome the personal equation. We believe what we want to believe. That is, we obstinately persist in holding up the attractive, though wrong, idea before the mind; and at the same time just as stubbornly set our faces, like flints, to the admission of the true and right notions.

Conscience.

All men have Conscience. We call it God's Voice. We believe in the Holy Spirit's guidance. Will all Consciences speak alike, then? No, for we are the creatures of our mental Willing, that is, we act according as our brains decide or will. Our brains, so to speak, are the tools of our Spiritual Selves, the instruments through which our Spirits and the Holy Spirit act. They "interpret" the Infinite to the finite. Hence the education of the mind, the ideas stored up in the brain, the point-of-view which we assume towards any act, will determine our decision to keep a certain idea in the foreground, and then act upon it. Hence in this sense we "educate the Conscience," and we are responsible for its right education. "Blunting," "dwarfing," "dulling," etc., the Conscience is nothing more than accepting wrong ideas, and *deliberately* living up to them. We are free-willed; and we know we are free in so choosing, willing, selecting one act rather than another; and it is herein that the burden of sin lies on us. Conscience is a feeling, not a perception. It simply impels towards an act, after the judgment on it is thought out. It must be enlightened, trained, educated by the Word of

God, by the Holy Spirit, by right action. "He that doeth His Will shall know the Truth."

As Gordy puts it: "Although intellect, sensibility, and will are but different names for the one mind, as feeling and willing and knowing, there is scarcely a moment in our waking hours when we are not doing all three at the same time. Examine our minds, when we will, and we shall find ourselves knowing, and generally feeling and willing. Nevertheless we can not know intensely and feel or will intensely at the same time; or feel intensely, and know, or will, intensely at the same time.

"The practical rules which are based upon this law are so evident that it is needless to enlarge upon them. You know that when your pupils are amused they do not study much, because amusement—a pleasurable feeling—is a hindrance to that concentration of mind which we call study-knowing.

"Notwithstanding this opposition, there is an interdependence of knowing, feeling, and willing. When you hurt your hand—feeling—you know that you hurt it, and you try to relieve the pain—willing."

QUESTIONS FOR THOUGHT AND DISCUSSION.

(SUGGESTED BY DR. HERVEY.)

1. "What are the marks of a willed action in the narrow sense of the use of 'Will'?"
2. "Explain the principle of 'the expulsive power of the higher emotion.' Illustrate it from experience."
3. "How should the following cases be diagnosed and treated: A Balky Will; A Child bent on having his own way; A Capricious Child?"
4. "Explain, with concrete illustrations, what 'Temptation' is. What is it to yield to Temptation? What is it to resist Temptation? By what means, psychologically, may we fortify ourselves against Temptation?"
5. "Why do so many good resolutions and ideas fail to pass into movement and result? What is the advantage of this in the case of untoward ideas? What the disadvantage in other case?"

CHAPTER XX.

PROPER RECITATION BALANCE.

SUGGESTED READINGS.

Teacher Training, Roads, pp. 90-92; Character Building, Coler, pp. 123-127; Sunday School Science, Holmes, pp. 28-33; How to Conduct the Recitation, McMurry.

The Right Method of Conducting the Recitation.

1. First of all, secure Order the very moment you enter the Class Form, not ten minutes later, after the spirit of unrest has swept through the scholars.

2. Attack some educational Subject of general Interest, that will hold the Attention of the pupils, until the school has formally opened. With a progressive teacher and ambitious, wide-awake children, this advance topic, the one *most* interesting, uppermost in the minds of the children, eager themselves for it, will be—the Lesson itself. It will be the reverse of a certain class, conducted by a “wise young man” in a large city on the St. Lawrence, who persuades his boys to come regularly to Sunday School, and preserve order, on condition that the Lesson last no longer than fifteen minutes, and the rest of the period be devoted to general “talk” on baseball, and kindred topics. Granted that there is place for baseball, and many like subjects, between the teacher and his pupils; yet the place is not the Sunday School Lesson Period. It may be previous to or after that time; or better still in friendly, personal, social fellowship with the teacher during the week (the ideal condition of personal interest in pupils).

3. In commencing to teach the lesson, consciously look out for the Point of best Contact, which will seldom be the same. It may even be determined by certain local, secular happenings during the week, which form an *entrée* to general interest.

4. Proceeding then from the Known to the Unknown, deliberately take up the Preparation or Introduction of the Lesson, using broad, sweeping Opening Questions, linking the new Topic to the former Chapters in the Series. The Aim of the new Lesson should be clearly presented. It holds Attention and Curiosity.

5. Present the New Lesson, using Leading and Subsidiary Questions, drawing out first the personal Contributions of the Pupils' own study and research, rather than contributing your own investigation. Use Illustrations to explain their misunderstandings; question further to make sure of their full comprehension; have a clear, perspicuous outline or skeleton, which will bind the parts of the Lesson clearly and coherently together; secure frequent subsidiary Reviews each few minutes, gathering together loose, disjointed ends; rouse animated Class Discussions on live topics, but do not let them lead far off from the main subject nor consume undue proportion of time to the neglect of the general subject; fix the new Ideas firmly in Memory by Review, by Repetition (both from the children and by yourself); hang them on the pegs of some vivid Illustration (story, picture, object); seek to obtain practical *Doing* during the week of the truths and principles developed, as well as a Report on the Doing-side of the former lessons; avoid Fatigue, watching closely to see when Interest commences to flag, and then changing the mode of Presentation or perchance the Topic; and finally bind the whole Lesson together by a rapid Review of all the Points made, and Application of them in general, though it is to

be remembered that not every lesson need necessarily have a "moral" stated. Very often, the stating of an obvious moral spoils the entire point of it, and irritates the pupils who are not idiots.

Balancing Recitation with Instruction.

Dr. Roads has an entire chapter dealing with this subject, a comparison that few teachers stop to think of. The mention of it therefore will be of value. He says rightly, that under our present, inane system, we have almost all the time given to Instruction, with little or no Home Study and therefore small amount of Recitation; while in the Day School this condition is precisely reversed. Therefore the Sunday School has become too far a pouring-in process. This is working to the manifest disparagement of the Sunday School, which is despised in the eyes of the bright Public School Child.

Therefore, wisely balance Instruction with Recitation. Demand, expect, and enforce Home Study. Secure definite Recitation of the assigned task. See that the reproduction and elucidation of the set stint of Home Work be not displaced by the needful Class Discussion.

How to Secure Balance.

Assign for definite Home Study all within the range of the children's time, books, comprehension. Exercise and cultivate their own mental powers. Let them "pick their own brains, before coming to pick yours."

2. Have each scholar make particular note of difficulties, inquiries, doubts, questions, etc., he finds arising, and which he himself cannot meet. If he come across specially new and illuminating discovery, let him contribute it to the Class.

3. Instruction, new knowledge, should be the bait to the class, the prize that brings them there. They are, if the teacher be enthusiastic, "seekers after Truth," and the

teacher knows more than the pupils. Thus the little "philosophers" will seek the source of Truth.

Dr. Hervey gives these *Tests of Effective Teaching*: "Is it objective? (Appeal to sense.) Does it lead to 'putting yourself in his place'? (Appeal to imagination.) Does it exercise the power to select essentials, call things by their right names? (Appeal to thought.) Does it broaden and deepen interest? Does it lead to clear and true conception of what to do, and quicken the impulse and the will to do it? Does it arouse ideal and social emotion?"

Dr. Dewey says in his *School and Society*: "I should like at this point to refer to the recitation. We all know what it has been—a place where the child shows off to the teacher and the other children the amount of information he has succeeded in assimilating from the text-book. From this other standpoint, the recitation becomes pre-eminently a social meeting place; it is to the school what the spontaneous conversation is at home, excepting that it is more organized, following definite lines. The recitation becomes the social clearing-house, where experience and ideas are exchanged and subjected to criticism, where misconceptions are corrected, and new lines of thought and inquiry are set up."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is meant by "balancing Recitation and Instruction"? Wherein do they differ?
2. What has been the general method in Sunday School Teaching? Which part has prevailed in the past? Which one predominates in your School now? Is there an "equipoise"?
3. What changes would you see possible in your own present methods? Why?
4. What particular good points do you note in Christ's Method? (Study Gospels.)
5. What "Educational Laws" did He make use of?

CHAPTER XXI.

THE SCOPE OF THE SUNDAY SCHOOL.

SUGGESTED READINGS.

The Sunday School, Moore, p. 18, Class Teaching; The Foundations of Education, Seeley, pp. 240-245; The Boy Problem, Forbush, p. 27; The Principles of Education, S. S. Commission; The Sunday School Outlook, S. S. Commission; Principles and Ideals of the Sunday School, Un. of Chicago; The Model Sunday School, Boynton; The Bible School, McKinney; The Principles and Ideals of the Sunday School.

What the Sunday School Is and Is Not.

First, let us realize that this section *is* of interest to the individual teacher, and not alone to the Clergy and Superintendent. It is the ideals of the combined individual teachers (very frequently of *an* individual teacher who "will not down"; but keeps on pushing), which set the tone of the School, and, as in democratic politics, affect the legislation and system of the School. Many a poor School has been re-formed by a few inspiring teachers.

(a) What the Sunday School *is*. Theoretically, the Day School should supply an all-round education, covering the five lines of a fully-educated man, as laid down in Chapter I. In Germany it does this. Dr. De Garmo, in his Lecture in *The Principles of Religious Education*, and Prof. Seely in the last chapter of his book already cited, deal fully with this point. England has a pretty thorough system in her Common Schools. France omits it altogether; but gives Thursday as a free-day, a holiday (holy-day, in the right sense of the term), for private sectarian or confessional instruction, in connection with

the Churches. The United States, ever since the final ruling of the Wisconsin Court, has excluded definite teaching from the Common Schools, in some States, however, permitting the reading of the Bible, without comment. The only place at present (unless the newly-formed Religious Education Association is able to accomplish wonders in the restoration of religious education to the schools) where such part of man's educational equipment can be secured is the Sunday School. The Sunday School, first and foremost, then, is to be a *school* in character, that is, its primary object is to be instruction—religious education. Therefore we set a three-fold, definite, specific Aim or Object for the Sunday School. 1. To give a general Religious Education, covering a wide field of Subject-matter. 2. It should impart the particular Doctrinal Material, which belongs to the particular interpretation of the Bible, which it represents. 3. It should bring the children to Christ, that is to the fullest privileges and responsibilities of the Church, to enjoyment of her Worship, to appreciation of her Sacraments, to the definite assumption of individual burdens and responsibilities of Church Work.

(b) What the Sunday School is *not*. 1. It is not the Children's Church. It can never, and should never take the place of Public Worship, "the assembling of ourselves together." The element of Worship should be cut down to the lowest consistent place. Let the Children consider themselves a part of the general congregation, coming with their families to the united worship of the Lord's Day and the Daily Services, taking their special part, and being trained just as definitely in the habit of Public Worship, as in the habit of truthfulness or politeness. In many churches, it becomes imperative, from circumstances, either in the homes or in the nature of the Services, to provide a Children's Service. The training

in the entire, unmutilated Service is the ideal thing. Unfortunately, we do not live in an ideal age. At any rate, the School is not the Children's Service, and is not for Worship.

2. It is not a "Revival Service." There is little danger, however, of that element in our general Sunday School. The danger is that of the other extreme, coldness, formalism, lack of heart, head work rather than heart work.

3. It is not a combination of Social Clubs. Certainly, the "group feeling" is to be wisely made use of; and high success will attend the formation of each class into a "Club" or a Named-Class (as those bearing particular mottoes or named after Missionary Heroes, etc)., at the "set" or "gang" age, in later childhood and early adolescence; but this is not to make the work of the Class in Religious Education of the nature of a social gathering, for gossip, baseball talk, dress-conversation, reading story-books, or telling of jokes. The day school does not descend to trifles that occupy the attention of too many Sunday School Classes.

4. It is not a Free-nursery, where irritated, selfish parents may send their children to be rid of them. There have been plenty of instances of children going to two Sunday Schools a day, each of a different religious profession.

5. Lastly, the Sunday School is not a Prize Lottery. Very, very many parents consider it such, however, though they would not confess it to themselves. They plan very carefully what "it will pay them." Often it is said: "I will send my child to your school, because it did not get a nice present at Christmas where it went last year." The crowded schools immediately preceding Christmas, and the dropping off after that present-giving season has passed, is proverbial. The schools fill up again a month before

the Excursion, the trips to the Fresh Air Homes, the distribution of Coal, Clothing, etc. Many poor families develop a most marvellous concern for religion and the salvation of their children by Baptism and Sunday School, when they learn that the Church pays rents, supplies coal and food, and fits them out in clothing. This idea should be forever and entirely eliminated from the Sunday School. Let the faithfulness and general claim of the family determine relief, with due regard to the fact that "the household of faith" have prior claim (prior only) to others outside the pale of the membership of that Church. Let the token at the Birthday of the Christ-Child be but a token, not of munificence enough to create a scramble. It is all very well to "make the Sunday School attractive," to use bait to catch fish for Christ; but beware lest we make Christ and His religion to be despised.

The Possibilities of the Sunday School.

Spite of all that has been said here, the Possibilities of the Sunday School are enormous. It should not be given up in despair, and disbanded, as some few discouraged Clergy have done. It has wide spheres of influence, if properly organized and conducted. It reaches—1, the Child in School; 2, the Child in Church; 3, the Home Child; 4, the Home Circle—it commences at the Infant Age in the Cradle Roll, goes on to children of Primary Age, of Childhood, of Youth, of Adult Life; it goes beyond this to the Home Department, the "Shut-in" (or better, the Shut-out) Child, the Parent, the busy Worker, absent in Sunday Toil. To all these classes, it carries at least some thought of God, of Duty, of Religion. Much of what the Possibilities may eventuate depends upon the Clergy, the Superintendent, the Organization. It is really the Organization carried on by "the man behind the gun," that

converts the possibility into probability, and actuates the ideal into a fact.

The Organization.

To a slight extent this must differ, as between a large city, a small, fashionable city, and a country school. Numbers will necessarily affect it. Still the same general plan may be outlined for all; local conditions only influencing minor details. First, let it be noted that the same business-like Order, System, Regularity, Regard for Rules once made, Enforcement of Discipline, Attention to Details, careful Planning and efficient Oversight, zealous Interest and painstaking Devotion to Duty and Obligations should characterize even the smallest schools, as are shown in any proper business house. Thus a good, conscientious business man makes the most ideally capable Superintendent.

A certain wealthy business man in a large city in Central New York was recently placed in charge of a run-down Sunday School by a wise Rector. In two months the School went up from 150 to 400, and is growing. The same thought and care was given to it, especially to "the business-end" of it, that the man put into his business. The man at the gun made that School. The Rector never could have done it.

Few of the Clergy are efficient business men, and it is no discredit to them to acknowledge it. It is not their forte, nor their training. Let them do what is a plain duty, and put a business man at the helm, but for business purposes only. Loyal, true-hearted, recognizing his function and obligations clearly and distinctly at the outset, which concern secular not spiritual matters (the Minister is responsible for all educational features, all teaching, lessons, etc.), given a free hand, under loyal consultation with the Minister, in what is clearly the Superintendent's work,

with responsibility, to make things run, bravely laid upon his shoulders, this consecrated business man will in almost every instance prove a boon and a blessing.

In some rare instances, however, a trained Common School Educator, with marked business and organizing ability, such as a Public School Superintendent, may be secured. In such an event, he will be, by all odds, the *ideal*. Usually a "business-man" is all we may dare hope for, using the "Grading Teacher" for pedagogical guidance.

The Organization will deal with the following details:

The School Year.

In the majority of schools, division into Long and Short Terms or Sessions will be most suitable, and accord best with many systems of Source Lessons, that provide Long and Short Courses. The Long Course could commence early in the Autumn, September or October, as may be, and run through until the end of May or June, when in most schools, the attendance of both teachers and scholars diminish. The Short Course would be the Summer Session, conducted, in contrast with the Long Course, with few teachers and larger classes, or teachers perhaps as helpers, and lecturing and teaching Masters for each room. The Long Course will probably run from 25 to 40 Lessons; the Short one from 8 to 15 Lessons.

Special Days, etc.

In general, there are likely to occur the following Special Days and Occasions: Sunday School Day, when the facts bearing on Sunday Schools are considered, usually from the pulpit in the Church Service; Christmas Festival; Missionary Day, usually of the Junior Auxiliary; Easter Celebration; Examination Days; and Commencement Day. On these occasions the usual Lesson is laid

aside and a special Lesson substituted. The School System should take due account of the advent of such days, providing for them in mapping out the Course. Special Lessons should be carefully prepared, on the same general plan as the others in the system.

Examination Days.

Examination Days should be compulsory, just as in Day School, and Reports sent home to the parents. Children should be promoted strictly in accordance with the results, and no favoritism should be shown. If good reason be shown for failure to pass, the child might be "conditioned," and permitted to go on, with that subject as an extra to be passed off later; and this passing should be adhered to most emphatically. If a scholar be ready to pass off a condition, that examination could be held at any time, and not on Examination Days. In Schools with a Graded Curriculum it will be found, as each class is thus able to go on at its own proper rate of study, classes will complete a Course ahead of Examination Day. It should then have a Special Examination, as in Common School Work. Catechism Examinations may be held at any time, the pupil reciting first to the teacher privately, and then to the Examining Committee. The Written Examinations should be strict and impartial. Fifteen Questions are a good number to assign, on printed or hectographed sheets, and the choice of any ten questions allowed. Care should be had to remove all temptations to cheating, for even in Sunday School bad examples are contagious. Teachers, even, are careless about giving help. High moral aims should be fostered.

Commencement Day.

Yes, there should be a Commencement Day, and it is not "a foolish fad." Creditable, faithful work everywhere,

not least in Religious Education, is worthy of due recognition. "Honor to whom honor is due." Give a proper recognition, Certificate or Diploma, for the Examination passed; a Certificate usually for Term or Annual Examinations; a Diploma for the Completion of the High School Course. A good "passing grade" should be expected, perhaps not quite so high as Day School, which usually demands 70 per cent. Probably 60 per cent. in Sunday School would be the best we should anticipate for several years yet. The Summer Special Session might have a Special Examination, with Certificates, not counting in the regular system for Diploma, save that the holding of a certain number of Summer Certificates would confer additional "honors" on the final graduation, as "*Cum laude*," or "*Cum summa laude*" on the Diploma.

(SUGGESTED BY A POEM OF ———.)

"God is working His purpose out,
We may ne'er defeat His plan,
The plan that He formed so long ago
For the betterment of man.

"Nearer and nearer draws the time,
The time that shall surely be,
When God has worked His purpose out,
E'en to Eternity."

—Wm. Walter Smith.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What improper qualities have been emphasized in your Sunday School?
2. Can you give examples of harm wrought by such method?
3. What remedies of practical application can you suggest?
4. If your School is *not* doing its *best* work, what is *your* duty? Remember that "the good is the great enemy of the best."
"To him that knoweth to do good, and doeth it not, to him it is sin."
5. Map out a suggested and practical plan of Organization for your Sunday School.

CHAPTER XXII.

THE PLAN OF THE SUNDAY SCHOOL.

SUGGESTED READINGS.

The Boy Problem, Forbush; The Model Sunday School, Boynton; The Bible School, McKinney; The Teacher, the Child, and the Book, Schauffler; The Modern Sunday School, Vincent; The Home Department, Hazard; Principles and Ideals of the Sunday School.

The Time and Place of the Sunday School.

We have indicated that psychically, the morning, within an hour or so after breakfast, is the best time for mental work. Therefore the Morning Session of the Sunday School is to be preferred to an Afternoon one. In the country districts, with late breakfasts and home work, the time is usually afternoon. Sometimes there are two sessions each day. Often the Services interfere with a morning session.

Whatever the time, the Session must be at least one full hour in length, no less. It should be carefully ordered and systematized, and this order strictly and unflinchingly adhered to. This is the prime duty of the Superintendent. It is *not* his place to wander around shaking hands with the teachers, and "getting acquainted." The Sunday School is not the place for that. He has no right to deprive the children of their teacher for an extra five minutes, even to discuss the weather. Such interruptions are a sort of malfeasance in office. Hence long Addresses and "Talks" from the desk, painfully tedious notices, all these are to be dispensed with *per se*.

Divide the hour up as follows. Commence sharp on

the stroke of the hour, with the bell. The entire Opening Service may consume five minutes, a Hymn, Creed, Lord's Prayer, and Collects, for the Sunday School is essentially a *school*. Then forty-five minutes clear (no interruptions of any kind from Superintendent, Librarians, Secretaries, or Treasurer) for the teaching of the Lesson. If there *has* to be Catechising, which under a Graded System must confine itself to Catechism, to Doctrine, and to General Questions on Bible History and Church Year and Prayer Book, then let thirty minutes be assigned for the lesson and fifteen for the catechising. Half an hour is too brief a time for ill-trained teachers, who do not systematize their work, to accomplish much. They are too diffuse and scattered. Trained Public School Teachers find it almost too short a period. There will now be remaining fifteen minutes of the hour. The Secretaries have quietly, without interruption, distributed the Record Cards or Books during the preceding period. The Librarian has taken up the returned books, also without interruption, and has the outgoing ones ready at hand. For ten minutes now, the Teachers mark the classes in whatever points are to be recorded; the Librarians give out their books; the Treasurer takes up his offerings; the Class Marks are left in the class forms for collection after school; forms for notification of illness or of absentees are filled out and left there also by teachers, as well as reports in writing of the calls on scholars in the Home Visiting done by each teacher on his or her class. All this need not take more than the allowed ten minutes. This leaves a last five minutes for the Announcements of the Superintendent or Minister, for the Closing Hymn, and Prayers. This is system and order, the only respectable way of conducting a school. Even with perchance a poor or indifferent system of lessons, it must bring tolerably satisfying results.

The Place of the Sunday School! When will we ever learn to build with an eye to God's *best* service? How almost criminally shortsighted we all are! The Sunday School, the most potent agency, at least in its possibilities, in the whole land for righteousness of life and uprightness of character, is yet the last thought of in its housing. We erect well-planned theatres, why not Sunday Schools? Even with our growing assortment of Parish Buildings, or enormous Institutional Plants in every large city, there are scarcely ten respectable Sunday School Buildings, among all the churches of this land, with all bodies of Christians considered. Most of these ten are located within a dozen miles of New York City. One Sunday School near New York, with a modern building, supposed to be model in every way, remembered that it possessed a Sunday School, *after* the building was completed, and as a consequence more than 1,000 children are seated in *one room*. Why not secure for the children just as suitable, well-equipped school-rooms as we possibly can? At least let them come in, in their rightful place, in the erection of all Parish Buildings.

Departments.

Even in the smallest school, there should be Departments. In the largest, the same *kinds*, only perhaps several divisions of a department. The Departments correspond with the Grading.

(a) Cradle Roll, in which are gathered all children who are properly termed "babies." Just as we recognize that Baptism makes each child a "member of Christ's Flock," so the same act enrolls it as a future member of the Sunday School. We might give the parents its Cradle Roll Certificate at the same time as its Baptismal one. Each Christian is *ipso facto* a member of our great Missionary Society. So the Cradle Roll fills a place, a real

place in the regime of a good School. Study up about it, and USE it.

(b) The Infant School.

(c) The Primary School. In small schools, these two may be combined, though they ought not to be, for there is a significant distinction, arising at the age of six. Not quite the same methods should be pursued in each, either. More of the story-telling in the former age; more of Kindergarten and Models in the latter. Activity in both of them should be prominent. Blackboard and Picture Illustration; Sandtable, if rightly used; the Concrete and never the Abstract; Doing in everything so far as may be; Motion Songs and Verses; bright Coloration and catchy simple Music; Cradle Hymns and Sympathetic Teaching in them—all these constitute some of the hints for the Ages below nine or ten, that is below the possibility of reading.

(d) The Main or Grammar, or Intermediate School. Remember that the small child has no conception of time or space, the one because of his total want of long time-experiences, the other because it is abstraction. We dare not place a map before a child in Day School under the age of eleven; nor a globe under the age of ten. Thus do not use either before these ages in Sunday School. To say a child can name and point out places on a map earlier means naught. It is rote, parrot work. Yet maps, charts, and globes are required. You cannot impart Bible History at all understandingly without Geography, studied early, at say the age of 11 or 12, when the pupils are having Day School Geography; and then continued systematically throughout all the Bible Courses. Every separate school-room should have large maps fastened on the walls.

A good plan is to purchase a series of small maps (\$1 each in cloth) and have them, together with suitable

religious Pictures and illustrative Charts, Chronological Tables, etc., shellacked on the walls, so that they will cleanse readily with a dampened cloth. Smaller maps are better than larger ones, for the school can have more of them, a set for every room, or a number of sets for large rooms. Scholars will not trouble to leave their forms for the sake of looking at maps, unless the interest in Bible Geography is more than customarily keen. Each large School should certainly possess a copy of the enormous Map of Western Palestine, made by the Palestine Exploration Fund; as well as their Relief Models of Physical Palestine and of Jerusalem. The Maps should be of several kinds. One, a collotype Picture Map of the Palestine Fund (75c), in colors, on paper, showing Physical Palestine, with the sites of Cities. Properly speaking, being in relief, it is not a map, and may be used with young, very young children, where *maps* would be utterly valueless. Sets of Physical Maps, some for walls on cloth, others in clay or papier mache relief; some on pressed paper for class work. Still other sets of Political Maps, on cloth for walls, and in booklets for teachers in class. They should cover Early Palestine and Mesopotamia, Egypt, The Israelitish Wanderings, the Land of the Conquest, the Tribal Divisions, the Kingdom of Solomon, the Divided Kingdom, the Assyrian Kingdoms, New Testament Palestine, and the Journeys of S. Paul. A last set should be small paper Outline Maps, for the children to have in plenty, for the insertion of cities and routes. These are part of the proper equipment of the Main School Department.

Other things important are Models of Bible Objects, Utensils of the Tabernacle, Palestinian Houses, Roman Couch-table, etc. They should not belong to any one class, but be a part of the School Library, and loaned to

teachers for illustration. There should also be a complete set of Underwood's Stereoscopic Views, showing not alone scenes from the Holy Land, such as are not otherwise to be portrayed or indicated with clear apperceptiveness; but also many points of Bible Customs, Manners, and Objects. They are very cheap; and they, with the small (60c) stereoscope, may be loaned from class to class by the Library. The Detroit Photochrome Co. have also a delightful series of highly picturesque, colored, Palestinian Views, too large and costly for free distribution, which should be part of the outfit of all progressive schools. So ought likewise a set of the Tissot Pictures.

(e) The High or Advanced School. Here the abstract and doctrinal is dealt with. If the Sunday School did efficient work, the drilling of a yearly Confirmation Class in the Church's Teachings, intellectually, would end. There would still very properly be Confirmation Classes; but they would no longer be "Instructions." They would be more of the nature of Conferences on Applied Doctrine; inspiring, zeal-enthusing, heart more than head; conversion and earnest life-consideration, rather than "learning the Catechism." The Catechism would be already known; the Church's Teachings already inculcated and appreciated; Churchmen already made well-grounded in "the Faith once delivered to the Saints." This Department should be supplied with the best, most sympathetic, most earnest teachers, those who comprehend the full meaning, significance, and opportunity of the Adolescent Period. Many teachers ruin children now.

(f) Post-graduate School. We should not lose our people from continuous study, everlasting "seeking after Truth." Let them graduate at eighteen, have their Diploma; but give incentives for keeping on. Present live topics for consideration, under live teachers, on pres-

ent-day issues. You will have no dearth of scholars. Look at Columbia University with over 1,000 crowding in to attend its Summer Course, in steaming New York weather. Teach well and hosts will flock to learn.

Procure teachers from the Common Schools. Let them be men and women of renown and of consecration as well. This is a new and untried, progressive feature in the Sunday School. Do not be afraid to risk it. The Union Bible College in New York supplied 28 teachers, the best in the city in Academic Circles, for thirty odd Courses, given to 195 students. Yet it was well worth while.

Especially ought this Department to train teachers. Give one entire Course to it. Train on all such topics as this book covers, perhaps with less details; but sufficient for a beginning teacher. This Course should be separate from the general Teachers' Training Class for brushing up ill-equipped teachers, already in service on the firing line. Let it be "the Sunday School Normal Class," a part of the regular system.

(g) The Home Department. The Denominations have made splendid use of this idea. The Church has only begun to appreciate it. There are not more than five (or less) Home Departments in the Church in New York City, for example. Yet it is not only an admirable plan; but essential for a complete system. It reaches ALL who cannot come to Sunday School. It uses the same equipment that the Regular School has, the same Lesson, Text Books, etc., for each age; the same Aids, Marks, Collections, Certificates, Diplomas, Prizes, Privileges (as Excursions, Fresh Air Trips, Christmas Presents, etc.); and enrolls its students as Regular Members of the General Sunday School. The point is, the work is done at home, written out, reported to Home Department Visiting Secretaries, and is in the nature of a "Correspondence School,"

for those who from distance, sickness, deformity, home duties, etc., cannot attend the sessions of the School. Parents may become Sunday School Scholars again, with their little ones at their knee. Forms, Blanks, Circulars, etc., are obtainable for the system. The machinery is adaptable to the Church, and is a vast possibility going to waste for lack of use.

Teachers' Meetings.

There are two kinds of Teachers' Meetings. The one is the old kind, nay, the present kind, to a heart-rending extent. It is on the style of pigeon-feeding. It takes a group of teachers and feeds them with already-digested pap. The food is stuffed in, just as rapidly as the conductor can talk. The teachers make mental or pencil notes. They return to the School to re-produce the food, fed them a few days before. The Teachers' Class lasted an hour. Their School Class lasts half-an-hour. An hour's material cannot be insufficient for a half-hour's reproduction—then, forsooth, why study for more? It is as if a Seminary Professor sought to cram the student with material for each and every sermon he might ever preach; material ready for reproduction.

The other sort of a Teachers' Class is general training. The Seminary fitting the Seminarian for the battle of life, building up a student. He is trained how to study, how to seek his material, how to become a scholar, how to prepare each sermon in the best way. So here. Let each teacher be trained how to study, and then get up each lesson at home, independently, without crutches, as the Preacher gets up his weekly sermons at home. With a Subject-graded School, the old style class is an impossibility in most cases. The Clergy ask at once: "What about my Teachers' Class, then?" Why turn it into its proper work, and take it out of its false, unnatural posi-

tion. The pigeon-fed teacher will be no more "a teacher" after ten years of such a class. To the end of time each week's lesson must be supplied. Absence from class means no lesson or a poor one next Sunday. Better sacrifice the work a year, and use the class to train teachers for the balance of their usefulness.

"Though ruthless hands may tear them down,
These walls to us so dear,
They'll not destroy the characters
That started out from here.

"Time's angry waves may lash the shore,
And blot out all beside,
Bright as the stars that shine above,
They shall for aye abide."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. With acknowledged hindrances and limitations, due to building, equipment, etc., how can you suggest improvements for your School in (a) time and manner of meeting, (b) arrangement of building, (c) placing of classes and scholars?
2. What Departments would be feasible in your School? What names would you apply to them? Is there any significance and importance in the choice of names? Why, or why not?
3. What is the use of the Cradle Roll? Of the Home Department? Why do not you organize them?
4. Why is not a general "Infant School" desirable?
5. Compare your Teachers' Meeting with the one suggested.

CHAPTER XXIII.

THE BUSINESS SIDE OF THE SUNDAY SCHOOL— SUGGESTIONS.

SUGGESTED READINGS.

The Business End of the Sunday School, Hammond; The Model Sunday School, Boynton; The Bible School, McKinney; Handbook on Sunday School Work, Peters.

REWARDS: The Art of Teaching, Fitch, pp. 124-140; Theory and Practice of Teaching, Fitch, pp. 109-187; The Foundations of Education, Seeley, pp. 106-114.

Officers.

The chief officers for the "Business End" of the Sunday School are usually (1) Superintendent; (2) Secretary, and in large Schools, Assistant Secretaries; (3) Librarian; (4) Treasurer, in small Schools usually combined with the Secretaryship; (5) Grading Teacher.

Superintendent.

He is best a Layman of pronounced Business Ability. If a Minister be Superintendent, let us urge most emphatically that it be under the oversight of the Pastor and not of an Assistant. If needful in order to lighten too arduous duties, let the Assistant relieve his Superior of other labors to a larger extent. The duties of the Superintendent should be the Business oversight of every Department and Officer, down to the smallest detail. All matters of Record should be reported directly to him weekly through the head Secretary. This means that the Treasurer, Librarian, and Grading Teacher should report to the Secretary. The point is to give each person the fullest personal responsibility for the fulfilment of his own assigned duties.

The Superintendent should control the school, give out notices, accept new teachers (unless it be arranged that the Grading Teacher examine all teaching applicants), appoint teachers to classes, assign Substitute Teachers, etc. The opening and closing Services should be in the hands of the Minister. Upon the Superintendent the whole order and system of the School depends. (See also suggestion under "Organization," in Chapter XXI., page 135.)

The Secretaries.

In small schools one person often fills the place of Secretary and Treasurer. In a large School, there should be Secretaries over (a) Cradle Roll; (b) Infant Department; (c) Primary Department; (d) Each Division of the Main School and separate ones for Boys and Girls; (e) High School; (f) Post-graduate School; (g) Home Department. Each of these are then really Assistant or Deputy Secretaries under (h) the Head or Master Secretary, or Registrar.

Duties.

(a) *Department Secretaries.* (1) Record of attendance of Teachers and Scholars. The system is simple and expeditious, occupying not more than five minutes. It notes on similar basis the attendance at Sunday School and at Church, failure in Good Conduct (good conduct being assumed) and character of Recitation. A Card System may be used, or a Book System. The Gorham Class Book affords the most complete and least cumbersome system, being a permanent record of everything for the entire year, and avoiding subsequent re-copying.

(2) Records of New Teachers, New Scholars, Change of Address, Illness, Removal, Transfer, Resignation, etc. A Card System in a File Case (American Library Bureau) is the best. A Card is amended and filed in proper place very readily, and a permanent record

of Scholars, who have severed connection with the School, filed back of those then attending. If such a child return the next year, his card is simply re-filed with a note. Record of Illness is important for final marks at Graduation, and for notification to Teacher and Minister for calling, and, in case of contagious disease, for proper absence of other children from the same house. A proper Transfer Blank should be filled out, and furnished each child removing elsewhere. If the child be absent for a Summer Vacation, and attends Sunday School in the Vacation Town, a Card Form to be filled in by the Summer School Secretary may be given by the Home Secretary, and thus credit secured for the child in the marks of its own school, just as credit is given for marks received in another college.

(3) Record of Examination Marks and of Report Standing. Examination marks should always be carefully preserved on the File Card. All Systematic Schools will make use of a Report Form, which provides for the notification of the Parents, each one, two, three, or four months as local conditions warrant, of the standing of the child in every particular. This Report is signed and returned by the Parents and as such becomes a permanent Record when filed. Certificates are given for Perfect Recitation of Catechism and for each Examination, and a Diploma at Graduation. Forms of these are provided by many publishers. They are made out by the Secretary and signed by the Teacher, the Superintendent, and the Minister.

(4) The Treasurer files a Record of Collections (Totals and Class) with the Secretary's Department, keeping his own books, however, as is customary.

A record of Library Routine is sometimes also filed with the Secretary.

(b) *Registrar.* Much of the work of making out Certificates, forms, etc., care of Card Catalogue, Filing and Oversight of all Records, Examination of *all* Books, etc., properly come under the routine work, or at least under the direct supervision, of the Registrar or Head Secretary.

Treasurer.

In some Schools, the Offertory is taken by classes, in class envelopes, offered to God, and, later on counted by classes. In others, it is entered in Class Books by each teacher. Taking note of *how much each* child gives is dangerous, putting premium on wealth. It lies between our conscience and ourselves what we return to God. A Class Record *is* consistent. The *fact* that each child has given *something* should also be noted. Therefore the best Class Book Marks is simply a check, leaving the Treasurer to record the amount per class.

The Librarian.

The Sunday School Library should consist of books of value for the lesson work and research of scholars and teachers; books for general missionary, inspirational, devotional, and fictional reading; books for teacher-training and normal class work, and some standard dictionary and religious encyclopedic works.

The Grading Teacher.

This is an excellent plan, even for a small School. Let a teacher be selected, who is fond of children, who knows human nature, who is quick in tact, in discernment and judgment, who has made a psychological and pedagogical study of the child and of Education. This teacher should talk with and examine every incoming teacher, and consider his qualifications, perhaps conduct the Teachers' Training and Normal Classes, and be a member of the Committee on Examination and Graduation.

The Committee on Examination and Graduation.

A representative and capable Committee should prepare Examination Questions (for Oral Work below the age of nine or ten and Written Work above that age), conduct annual or semi-annual Examinations, prepare records for Certificates and Diplomas, take charge of Commencement Day and Graduation, act as Arbiter in the matter of all Prizes and Rewards. The individual caprice and unconscious favoritism of individual teachers shown to pet scholars (or often the reverse prejudice), should be wholly eliminated by the Sunday School, which of all educational institutions should be absolutely fair and unbiased.

Use of Rewards, Incentives, and Punishments.

It is both an (a) Ethical and a (b) Practical Question that is here involved.

Do they help? It depends on their use, the teacher, and the child. Often many provide a false, extrinsic, harmful interest. With high ideals and the *best* teaching, they will disappear, as they have disappeared almost wholly from the Common School. Discipline is no longer a factor there.

Incentives and Rewards are seldom used, excepting as far distant Prizes, Scholarships, etc. They lower the ideal of the School. The lower the class of Children, the poorer the teachers, the greater will the use of Prizes and Rewards be. As the level rises, the external motives tend to disappear; and the motive of genuine Interest is substituted. Other Incentives, such as Emulation, Rivalry, etc., are to be used but sparingly.

Inadequacy of the Sunday School Compared with the Public School.

The Sunday School, which is expected to furnish one-fifth of man's educational outfit, is deficient:

1. In Frequency of Sessions. Once a week, with a period of less than one hour usually, of which about thirty minutes is devoted to the Lesson, this brief time interrupted in a most careless and indifferent manner by all sorts of needless distractions. A Saturday School or a Week-day Afternoon School would be far more efficient. It is feasible. It has been attempted, and succeeded.

2. In Lack of Trained Teachers. This is obvious, although the very teachers who will take exception to this statement will be the particular ones who need training the most. The more one studies, the more one learns, the more we realize what ignoramuses we are, and the more humble we become, eagerly seeking after knowledge.

3. In Method. Compare it with the Day School, and you will wonder that children do not openly express their contempt of the system, and rebel. It is to-day where the Day School was twenty or twenty-five years ago. Children, huddled together in pews, talked to from ill-printed, ill-arranged text books, hurried through lessons in recitation fashion, often bearing away from class not a single new idea, represent the fashion of what is still in many places the modern Sunday School.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What would be the detailed, definite duties in order of your Superintendent, presuming that he "superintends"?
2. What functions are properly those of an ideal Secretary? In what ways might the fulfilment of such duties hinder the working of the School? How might the work be improved in your School?
3. What books would you suggest to your Superintendent for addition to the Library? What for teachers' use? How should the Library coöperate with the Public Libraries, when near by? How would it do to suggest book lists posted in Sunday School, of Public Library books of help and inspiration? Could not a Teachers' Circulating Library be secured among your corps by individually subscribing each to purchase one book?
4. How would a Grading Teacher aid your School?
5. What special dangers would the Examination Committee be apt to meet with? How could it avoid them?

CHAPTER XXIV.

GRADING THE SUNDAY SCHOOL.

SUGGESTED READINGS.

A Study of Sunday School Curricula, Smith; A Suggested Order of Study, S. S. Commission; Principles of Religious Education, pp. 105-126; Teacher Training, Roads; Pedagogical Bible School, pp. 207-348; Hodges' Curriculum.

What Grading is Not.

There is a widespread conception of grading, that differs totally from what is intended by the use of the term in this chapter. We refer to the idea that all grading involves adaptation of *questions* to the varied ages of the children and of Simplicity and Quantity of material to their diverse capacities. This is a part of Grading; but is *not* grading.

Dr. Roads brightly adds certain other things that Grading is not. (a) We cannot grade on strictly intellectual Knowledge of the Bible, on account of general ignorance, varying among all ages. (b) Nor can we use Public School Grades. It has not worked well; though in the main it would do so theoretically, *if* all Public School Grading were consistent. It is better than the former plan, and will in time agree with mental development better than it frequently does now. (c) Nor again can we follow Age *absolutely*, since it is too mechanical.

What Grading Is.

It is pedagogically recognizing Child-Psychology, *i.e.*, child development. Good Grading must therefore plan (1) Adapt the Topical Subject-matter or material to the right age; (2) to meet the particular moral, practical, and

mental Requirements of each period of development; (3) to supply All the Religious Instruction Material, Collateral, Correlated Subjects, etc., consistent with the broadest possible religious Education, giving due regard to and practical co-operation with the Public School Work of the children. It supplements, not supplants, the Day School. (4) It will of course, in doing this, adjust questions to the comprehension of the children. It will be adjustment not in the *same* material, but differing material, suited to each age. In all Schools, this grading should be done by a specially qualified teacher. It will seldom be the Superintendent, who is qualified in Management, not Education. It may be one of the regular class teachers; or a Special Grading Officer.

The Order of Studies.

This will depend on (a) the Subjects considered needful for a thorough Religious Education; (b) the size and character of the School, considered as city or country, bright or ignorant children, possible size of classes, number of teachers, etc. Just as the country Day School has to inadequately cover the same general course as the large City School, with multiform adaptations and omissions, so will the Country Sunday School.

Subjects Suggested in Comparative Curricula.

The author recently made an exhaustive study of over thirty Graded Schools, from all over the country. The results indicated that *somewhere* or *other* in a broad course of Religious Education, the following subjects should enter in if possible, and, as we shall see, in probably about the following order: Bible Stories, Catechism, Christian Year, Outline of Prayer Book, Old Testament Biography, Bible Geography, Life of Christ (Historical), Life of S. Paul, Old Testament History, Christian Doctrine, Character and Teaching of Christ, Church History, Christian

Missions, Messianic Prophecy, Making of the Bible, Sunday School Teaching and Methods, Intensive Inductive Study of Epistles and of Revelation, Modern Institutional and Sociological Movements, Liturgics and Hymnology, Evidences of Religion.

Arrangement of Materials.

The question of Curriculum and the Arrangement of Materials, Text Books, Maps, and Other Aids has been most fully dealt with in the pamphlets of the present author, noted above. For lack of space in this book, the reader is referred directly to the pamphlets themselves, the one of which is free, while the other costs but 5 cents. It is a matter for the most careful consideration.

"Thou must be true thyself,
 If thou the truth wouldst teach;
 Thy soul must overflow, if thou
 Another's soul wouldst reach;
 It needs the overflow of heart
 To give the lips full speech.

"Think truly, and thy thoughts
 Shall the world's famine feed;
 Speak truly, and each word of thine
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 A great and noble creed."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is the best practical system of grading? Why?
2. What subjects would you suggest for study in *your* School? Why not others? Why just that list?
3. How could you improve your Infant and Primary Departments?
4. What studies and methods come best in the ages from 8 to 11, or thereabout?
5. What special lines should be left until Adolescence has been well advanced? Why?

CHAPTER XXV.

SYSTEMS OF LESSONS AND TEXT BOOKS.

SUGGESTED READINGS.

PARTING WORDS: The Seven Laws of Teaching, Gregory, Summary of Rules; Character Building, Coler, p. 43; The Theory and Practice of Teaching, Page, p. 43.

History of Lesson Systems.

Possibly the earliest Lesson System was the S. Sul-pice, the French or Dupanloup Method, of which Fenelon was practically the originator. It has been re-issued to-day in an English Series of Cloth Manuals and another differing American System by a prominent Rector. It is *par excellence* the Catechetical System, demanding thorough training and adaptability on the part of the Minister using it. Pedagogically, it is wedded to rote work, memoriter reproduction, and extreme lack of individuality. The Conductor is everything, the teachers are lost sight of.

The development of religious instruction has not kept pace with the advance of secular education. Since the original founding of the modern Sunday School, under Robert Raikes, of England, there have been but few progressive steps. The original plan of a staff of paid teachers, which Raikes began, degenerated into a formal question-and-answer book, in place of the personal study of the Bible. Orthodoxy and dogma, rather than the Bible and pure righteousness, became the end of the Sunday School. Interest gave way to habit. Dead question books, leaflets, and a host of systems, some positively injurious

to the growing mind of the child, soon flooded the schools. Then came a rise of the wave. The International Lessons appeared, which, imperfect as they seem to-day, were a long step above the formal, dead books that preceded them. Then more scientific systems appeared, in which President Harper and the Rev. Erastus Blakeslee were prominent. Still, these systems are not the highest we can reach. They are not properly graded in subject-matter, which is just as essential as is simplicity of question-form. Nor are they wide enough in the scope of material offered. Moreover, they are unfitted for use in the Episcopal Church, through the necessary omission of Doctrine, Church History, and Prayer Book Study, due to their interdenominational character. However, they are based on the right pedagogical principle, the Heuristic or Source Method, by which Scholars and Teachers go back, so far as possible, to the sources, and derive their knowledge first-hand. To better this, Sunday School Commissions were appointed in the Episcopal Church in many Dioceses, until now nearly thirty are at work. The New York Commission has done the most. (1) It has established Yearly Training Classes for Teachers, held now as Extension courses covering a wide range of Subjects. (2) It has gathered a permanent Exhibit of Sunday School Books, Maps, Charts, Models, Lesson Series, Pictures, in short every conceivable article (good and bad), covering more than 9,000 articles from Europe, Canada, and America. (3) It has issued eleven Home Reading Courses for Teacher-Training, with written Examinations and Diplomas. (4) It has undertaken the compilation and publication of an indefinite series of Heuristic Sunday School Text Books, based on the Source Principle, thoroughly practical, pedagogical, and "up to date" as compared with modern Day School Requirements and the limited possibilities of the Sunday School.

These Lessons are Churchly, adapted to schools requiring from 26 to 40 Lessons per year, with Reviews and Examinations, definite work for home study, with written answer work, and special class material. Useful Memoriter Passages consisting of Hymns, Psalms, Collects, and Scripture Selections are provided. Pictures and other Aids are suggested. Good Maps and Charts are supplied.

Uniformity of System.

There are over 200 various Text Books and Systems now being used in the Episcopal Church alone. There are forty in one Diocese. There is no likelihood that a child going from one School to another will have a similar system or grading. Every change of Assistant Minister or of Superintendents means a new experimentation in lessons. Confusion and despair reign supreme in the Sunday School world. "This ought not so to be." No local movements for Sunday School Betterment can accomplish much without co-operation, federation, and extra-parochial interest. It lies with the Clergy as a body and as individuals. Most of all it lies with the Seminaries and their Trustees. Not more than a mere fraction of our Theological Schools provide the slightest training in Religious Pedagogy, Child Study, and Sunday School Management for the very-men whose life-work it will be to supervise, at least, just this work. It is like an Art School that omitted drawing. When Clergy know *how* to improve Sunday Schools, betterment will not be long in coming. It is *the* most important task of the Christian Church—this education of the child—the foundation on which alone all our subsequent Adult Superstructure can be erected. "Give me the child and you can have the man," said a noted Cardinal. God has given us the children. Let us use our opportunity and supply them

with a fully rounded religious education, their rightful due.

Possibilities and Limitations of the Heuristic Method.

It depends largely on the teacher, who must be trained, or at least must work hard and study to educate himself to use such a System. The best tools of the finest steel are to be put into the hands of the best qualified workers. They are soon broken or at once useless in the hand of the untrained. It is not the fault of the tool, but of the workman. So the best system will fail with poor teachers. It will not be the fault of the system itself, however. With earnest, faithful work, splendid results may be secured. The future of the Sunday School depends on those in its own ranks.

"How shall I habit break?
 As you did that habit make;
 As you gathered you must lose;
 As you yielded, or refused;
 Thread by thread the strands do twist,
 Till they bind us neck and wrist,
 Thread by thread the patient hand
 Must untwine 'ere free we stand.
 As we builded stone by stone,
 We must toil, unhelped, alone,
 Till the wall is overthrown."

—*John Boyle O'Reilly.*

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What principles are involved in the development of Sunday School Lesson Systems thus far? Illustrate by examples of Lessons you know of.
2. What do you consider the advantage of the Heuristic method? What the disadvantages?
3. What would be gained by a uniformity of system? Illustrate concretely. Compare with Common School Systems. Are they totally uniform?
4. What possibilities might be forthcoming in your City or State to improve (a) the Sunday School Uniformity, (b) the divorcement of religious education from the Public Schools?
5. Name ten ways in which the suggestions in this Manual have been of permanent and practical benefit to you in your teaching.

APPENDIX.

ART AND ITS USE IN THE SUNDAY SCHOOL.

SUGGESTED READINGS.

Psychologic Foundations of Education, Harris, pp. 351-376;
Pictures and Picture Work, Hervey.

Religious Art.

It is an exquisitely delightful chapter to which Commissioner Harris has treated us, in his treatment of the Psychology of Art, based mainly, as he says, upon Hegel's *Aesthetik*. A synopsis is well worth careful study by both teachers and children, although the subject itself should receive minute and exhaustive examination by all persons of genuine culture.

Epochs of Art.

There are three Epochs of Art, corresponding to the epochs of civilization—Oriental, Classic, and Modern. Art is the manifestation of the Divine in material form. It is thus one of the three highest products of the soul, which deals with the Beautiful, the Good, and the True. Art deals with the Beautiful.

The Beautiful in Art must contain two factors (*a*) Materials, as stone, bronze, canvas, pigments, air vibrations, mental pictures, etc. (*b*) the arrangement of the materials to suggest spiritual and beautiful ideas. It is the union of the spiritual with the material that forms art.

Forms of Art.

Art covers, in the order of progression, the realms of Architecture, Sculpture, Painting, Music, and Poetry. All other so-termed Arts are but phases or combinations of these.

Elements in Art.

1. *Regularity*, mere repetition, rhythm. It is the lowest stage, and is seen with the rude savages. The human form is not divine to him because it is not regular

enough to suit his taste. So he puts regular ornaments on it, as tattoo marks, etc.

2. *Symmetry*, repetition with a difference, a higher phase of the Artistic instinct. So nations in this stage make images of gods with two heads, and arms and legs on both sides, as the Mexican and Alaskan idols.

3. *Harmony*, freedom in the subordination of the material to the control of the soul, the highest form of all; the deepest unity with the widest difference; the adaptation to end or purpose. The Apollo Belvidere has no symmetry in the arrangement of its limbs; yet each muscle and line suggests the unity of mind acting towards a definite conscious purpose. All differ, yet all are in unity. When the Soul is not at ease in the body, we see awkwardness taking the place of gracefulness. The Soul is at ease, and the person graceful, only when the body is used as the means of expression or action.

The Three Art Epochs.

1. Oriental or Symbolic (Egypt, India, Persia, Western Asia). The citizen is buried under the slavery of custom and laws. Art here shows the crushing out of individuality. (a) The Hindu has abstract, formless Brahma as God. No form, shape, or qualities appear; nothing but Pantheism, as a negative might. So the Yogi shrivels up his body, mars his beauty, annihilates himself. (b) Persian Art adores light as divine, and light-giving bodies, as fire, sun, stars; also purifying elements, as water. We note the struggle of light and darkness, but again no individuality. (c) The Egyptian rises higher, but still resorts to animal forms to obtain divine representations. So long as any religion manifests the Divine by animal forms, it has not yet conceived of God in the highest ideals. The Sphinx's question, as it gazes heavenward, is but "Thus

far; what next?" Art does not get beyond the symbolic stage here.

2. Classic Stage. This epoch reaches the plane of freedom in the body, freedom in pose and in action—gracefulness—when the limbs are obedient to the will of the soul. We see this epoch in (a) Greece, and (b) Rome. The Greek religion made beauty the essential conception of the divine, and worshipped the beautiful. Still it was pure beauty and nothing further. Christianity goes beyond beauty to holiness. The Greek's worship of beauty thus centred about gymnastic games, exercises to give the soul control over the body. The next step was the embodiment into permanent form of this created beauty. Hence sculpture; hence temples of stone of exquisite lines. The repose of Greek Statues is the repose of soul, not physical repose; voluntary self-restraint, not the absence of vital energy.

3. Romantic Art, the Christian Stage, is the superiority of the Soul to the body. Hence representations of Martyrs and of the Sufferings of Christ. It portrays freedom *from* the body; while Classic art shows freedom *in* the body—Fra Angelico's paintings give tortured bodies with the divine "peace that passeth understanding" in their faces; renunciation of the body, with gracefulness lost. A later stage, however, as with Angelo, Raphael, Murillo, Da Vinci, Correggio, Holbein, and Rubens, gives back the gracefulness, but never the same classic repose of the Greeks. For there is always the infinite yearning and aspiration for the unseen thing beyond. It is the highest, most ideal form of art.

The Teaching of the Various Arts.

1. Architecture is suggestive of the great natural powers, overcome by spiritual might. (a) In India and Egypt, it is symbolic of humanity's struggle. The utmost

gracefulness attained is but the lotus capitals. (b) Greek Architecture grows more free, and the Greek capital shows how easily the supporting column resists the downward force. (c) Rome converts the arch into a dome, suggesting the sky over all. It reaches its highest in the Gothic Cathedrals of France and the Abbeys of England. The spires not only point heavenward; but verily express the nugatoriness of matter except when supported by spirit; for the weight below seems hung by them and supported from the sky. The columns pull instead of push or thrust. The Gothic Cathedral is "the petrified prayer" of the Christian religion.

2. Sculpture. While the Orient and Greece were able to express themselves in Sculpture, the Christian has perforce turned to (3) Painting as a far more adequate means of expression of freedom. Colors show feelings and subtle reactions; and so painting is distinctively Christian; the Ancients never having reached sufficient freedom to create it. It expresses not so much action, as reaction; not so much deed, as emotion. (4) Music has the form of time, while Architecture, Sculpture, and Painting have the form of space. Music can cover a larger situation, while the others can catch up and portray but a single moment. It takes up a whole series of actions. The former three arts are but "frozen music." (5) Poetry, allied to music in time, and to all the rest in space, in opportunities of reproduction. All these arts manifest the ideals, desires, and aspirations of mankind in a concrete, comprehensible, interesting form, and are thus of the utmost importance for us in Religious Teaching.

Music abounds in the School and Home; but is not made proper use of. The teacher can suggest good music for use in the Home, and can do much toward improving that in the School. Elevating tunes, noble and inspiring,

will go far toward uplifting the soul and instilling high thoughts and ideals, just as light music debases souls. Hymns and tunes, learned and sung, can make or mar a nation. Thus Sunday School selections of hymns and tunes often approaching the penny songs of the street, can never hold worthy companionship with our stately Hymnal, with its exquisite Children's Hymns.

Poetry. Good poetry should also form part of the Memoriter Work of the Class along with Hymns, and the collateral material brought in to elucidate the lesson.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What were the great Epochs of Art Evolution? What countries did this development affect?
2. What is the symbolism or significance of the various Arts?
3. What Art is available for Sunday School Illustration? Can we use any other than pictures? What ones?
4. What general classes of Artists are most appreciated by modern children? Why?
5. Can you define the precise nature of the appeal to the Artistic Nature in children? Can it be cultivated?

LIST OF REFERENCE BOOKS SUGGESTED.

Those marked (*) are especially helpful and illuminating.

NOTE:—All of these books may be secured through the New York Sunday School Commission, 29 Lafayette Pl., N. Y., The Young Churchman Co., Milwaukee, Wis., or any book retailer.

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- *The Child and the Bible, Geo. A. Hubbell, N. Y. S. S. Com., 35c.
The Meaning of Education, Dr. Nicholas M. Butler, Macmillan, \$1.
The Foundations of Education, Dr. Levi Seeley, Hinds & Noble, \$1.
The Psychologic Foundation of Education, Com. W. T. Harris, LL.D., Appleton, \$1.50.
Entering on Life, Rev. C. Geikie, D.D., \$1.00.
Education and the Higher Life, Spalding, McClurg, \$1.00.
Conduct as a Fine Art, Gilman, Houghton, Mifflin & Co., \$1.50.
Educational Aims and Values, Paul W. Hanus, Macmillan, \$1.
*Talks to Teachers, Prof. William James, Holt, \$1.50.
A New Life in Education, Durrell.
Education and Life, Jas. H. Baker, LL.D., Longmans, \$1.25.
Foundation Principles of Education, Rev. H. H. Moore, Gorham Imp., 40c.
The Destiny of Man, Fiske, Houghton, Mifflin & Co., \$1.00.
Culture and Religion, Shairp, Houghton, Mifflin & Co., \$1.25.
*The Theory and Practice of Teaching, Thring, Macmillan, \$1.00.
Teaching and Teachers, Rev. Henry C. Trumbull, Wattles, \$1.00.
*Sunday School Science, Rev. R. S. Holmes, Eaton & Mains, 25c.
*Unconscious Tuition, Bishop Huntington, Kellogg, 15c.
*Character Building, C. S. Coler, Hinds & Noble, \$1.
Talks with Teachers, Mayo.
The Theory and Practice of Teaching, David P. Page, Hinds & Noble, \$1.
*The Making of Character, MacCunn, Macmillan, \$1.25.
The Excursions of an Evolutionist, Fiske, Houghton, M. & Co., \$2.
*Teacher Training, Rev. Chas. W. Roads, D.D., Eaton & Mains, 25c.
The Teacher, the Child, and the Book, Rev. A. F. Schauffer, D.D., Wilde, \$1.25.
The First Three Years of Childhood, Perez, Bardeen, \$1.50.
*The Study of Children, Dr. Francis Warner, Macmillan, \$1.
*The New Psychology, Prof. J. P. Gordy, Hinds & Noble, \$1.25.
*The Mind of a Child, Ennis Richmond, Longmans, \$1.
The Story of the Mind, Prof. J. M. Baldwin, Appleton, 40c.

- A Study in Child Nature, Elizabeth Harrison, Chic. Lit. Co., \$1.
 *How to Conduct the Recitation, Prof. Chas. McMurry, Kellogg, 15c.
 *Syllabus to James' Talks to Teachers, Dr. Walter L. Hervey, S. S. Com., 5c.
 The Relation of Interest to Will, Dr. John Dewey, 2nd Herbart Yr. Bk., 25c.
 The School and Society, Dr. John Dewey, Un. of Chicago, \$1.
 Hints on Child Training, Rev. Henry C. Trumbull, Pacific, \$1.
 Symbolic Education, Blow, Appleton, \$1.50.
 Studies in Character, Bryant.
 Philosophy of the Unconscious, Carlyle.
 *The Boy Problem, Rev. Wm. B. Forbush, Pilgrim Press, 75c.
 *Through Boyhood to Manhood, Ennis Richmond, Longmans, \$1.
 The Training of the Young in the Laws of Sex, E. Littleton, Longmans, 75c.
 On the Threshold, Munger, Houghton, Mifflin & Co., \$1.
 The Psychology of Religion, Prof. Starbuck, Scribner's, \$1.50.
 *The Spiritual Life, Geo. A. Coe, Revell, \$1.00.
 The Religion of a Mature Mind. Geo. A. Coe, Ph.D., Revell, \$1.00.
 Successward, Bok, Revell, 50c.
 Education, Herbert Spencer, Appleton, 50c.; \$1.25.
 Talks on Pedagogics, Col. F. W. Parker, Kellogg, \$1.20.
 The Study of Character, Bain.
 Our Temperaments, Stewart.
 Mental Development, Prof. J. M. Baldwin, Macmillan, \$2.60.
 *A Syllabus to the Point of Contact, Dr. W. L. Hervey, S. S. Com., 10c.
 *The Point of Contact in Teaching, Patterson Du Bois, Pilgrim Press, 75c.
 *Beckonings of Little Hands, Patterson Du Bois, Jacobs, \$1.25.
 *How to Keep Order, Prof. Hughes, Kellogg, 15c.
 The Art of Teaching, Sir J. G. Fitch, Kellogg, \$1.20.
 *The Art of Securing Attention, Sir J. G. Fitch, Kellogg, 15c.
 *How to Hold Attention, Prof. Hughes, Kellogg, 15c.
 Psychology and Psychic Culture, Halleck, Am. Book Co., \$1.25.
 *The Seven Laws of Teaching, Rev. J. M. Gregory, LL.D., Pilgrim Press, 75c.
 *The Principles of Religious Education, S. S. Com., \$1.
 *The Art of Questioning, Sir J. G. Fitch, Kellogg, 15c.
 *Pictures and Picture Work, Dr. Walter L. Hervey, Am. Tract Society, 30c.
 How to Strengthen the Memory, Holbrook.
 A Man's Value to Society, Hillis, Revell, \$1.25.
 The Physical Nature of the Child, S. H. Rowe, Macmillan, \$1.
 Habit in Education, Radestock, Heath, 75c.
 How to Win, Willard, Funk, \$1.
 Third Herbart Year Book, Herbart Society, Dr. John Dewey, 75c.

- The Moral Instruction of Children, Felix Adler, Appleton, \$1.50.
 Moral Education, Herbert Spencer.
 The Institutes of Education, Laurie, Macmillan, \$1.00.
 Self-Culture, Clarke, Houghton, Mifflin & Co., \$1.00; \$1.50.
 Character, Marden, Crowell, 35c.; 50c.
 Character, Smiles, Burt, 75c.; \$1.00.
 Class Teaching, Rev. H. K. Moore, Gorham, Imp., 40c.
 *Principles and Ideals of the Sunday School, Un. of Chicago, \$1.25.
 The Model Sunday School, Geo. M. Boynton, Pilgrim Press, 75c.
 The Bible School, Rev. A. H. McKinney, Littleton, 60c.
 Educational Aims and Methods, Sir Joshua Fitch, Macmillan, \$1.25.
 The Modern Sunday School, Dr. J. H. Vincent, Eaton & Mains, 60c.
 The Science of Study, Jas. G. Moore, Hinds & Noble, \$1.00.
 *The Pedagogical Bible School, Samuel B. Haslett, Ph.D., Revell, \$1.25.
 *The Sunday School Outlook, S. S. Commission, 60c.
 Handbook on Sunday School Work, Rev. L. E. Peters, Am. B. P. Soc., 60c.
 A Manual of Sunday School Methods, Rev. A. P. Foster, D.D., Union Press, 75c.
 The Home Department, M. C. Hazard, Pilgrim Press, 25c.
 Modern Methods in the Sunday School, Rev. Geo. W. Mead, Ph.D., Dodd, Mead & Co., \$1.50.
 The Business End of the Sunday School, Adv., Hammond Pub. Co., Milwaukee, free.
 *A Study of Sunday School Curricula, Rev. Dr. W. W. Smith, Cal. S. S. Com., 5c.
 *A Suggested Order of Study, N. Y. S. S. Com., free.
 Sunday School Curriculum, Dr. R. M. Hodge, Union Theo. Semy., 15c.
 *My Educational Creed, Dr. John Dewey, Kellogg, 15c.
 The Sunday School in the Development of the American Church, Michael, Y. C. Co., \$1.50.
 The Catechist's Manual, Newland-Smith, Y. C. Co., \$1.20.

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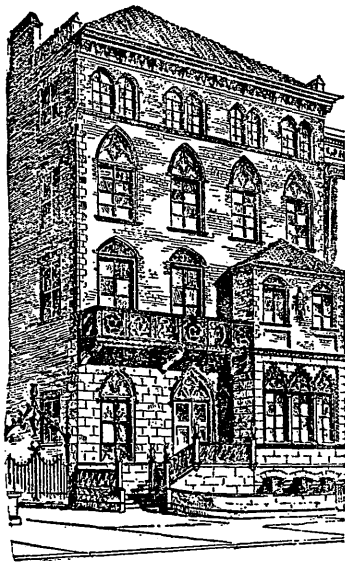
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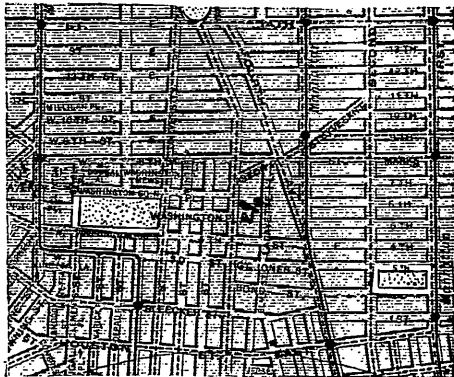


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HOW TO FIND THE DIOCESAN HOUSE,

29 Lafayette Place, New York City

North.



West.

South.





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48 438 333

BV

Smith, William Walter.

1533

Sunday School Teaching.

.S7

285593.

FEB 3 '15

Mrs. F. A. Wood

FEB 1-8 '15

65407 Greenwood Ave.

APR 3 '15

Susan W. Lewis

APR 7 '15

6049 Ellis Ave.

Cat Dept

OCT 28 1945

Cat Dept

OCT 28 1945

R. Morgan

2- 8684

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